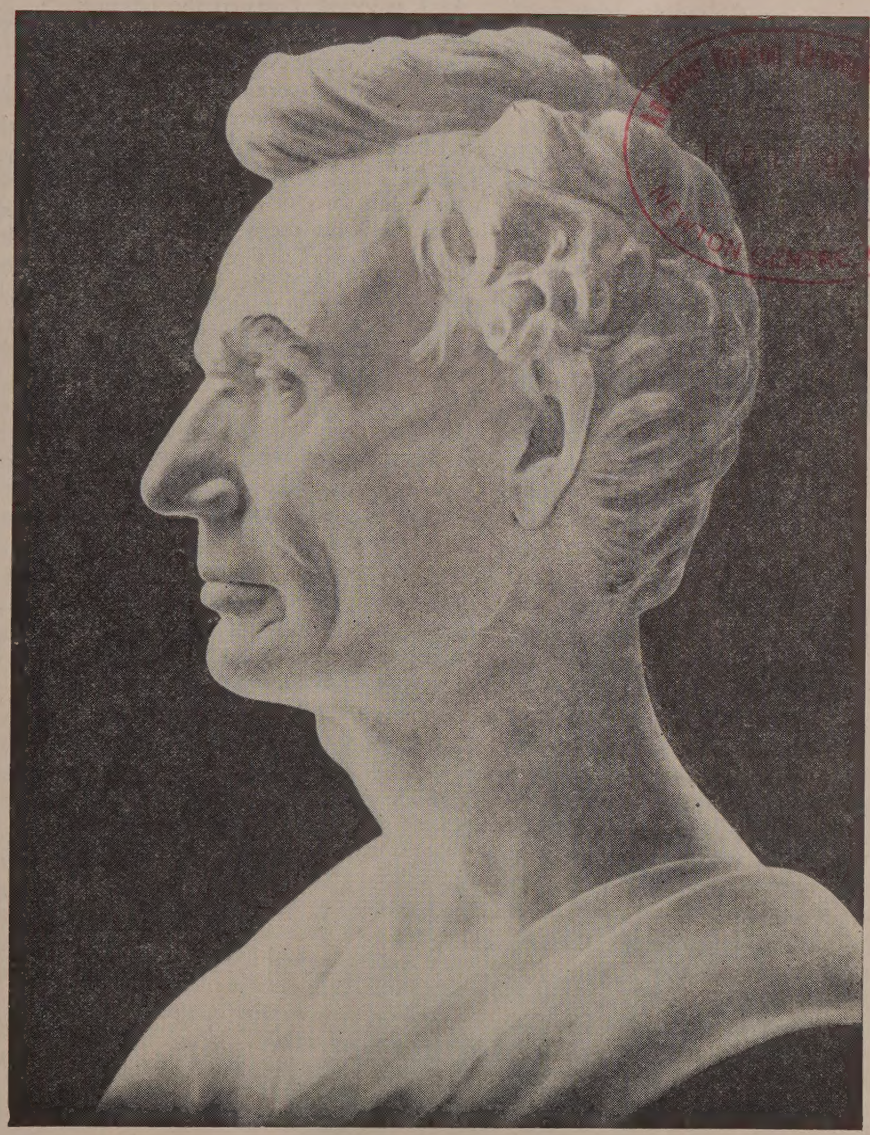
Zions Herald

THE INDEPENDENT METHODIST WEEKLY

FEBRUARY 10 1943



Andover Newton Theological Library
NEWTON CENTRE MASS.

F. M. Torrey

ABRAHAM LINCOLN

FOUNDED 1823

One in a Million Me

THE DIARY OF A DRAFTEE

13. Arrival at Aviation Cadet Center

Aviation Cadet Leonard LeSourd

San Antonio, Texas
October 19, 1942

Dear Folks:

A lot of water has spilled over the proverbial dam since my last letter. Since arriving here at the San Antonio Aviation Cadet Center we have been thoroughly grilled. I'll go back to where I left off in my last letter, however, and bring you up to date.

After eating lunch in Kansas City, we hit the rails again, slicing through Kansas on into Oklahoma. A change of coaches at Kansas City was much for the better, as the new one had individual reclining seats. At Newton, Kansas, we stopped for dinner (in each case, except for one meal on the train diner, we stopped to eat at some hotel, station café, or local restaurant). The meals have all been excellent, offsetting to some degree the uncomfortable coach ride. Also at Newton we had time to stop in at the local USO for a few dances with the local girls who ran the place. Strangely enough, the great majority of soldiers who dropped in were from trains passing through, so the girls said. Must be rather depressing for girls to know that they are but the briefest of interludes to the soldiers they meet.

The second night was much better sleeping for most of us. In the morning we awoke in Fort Worth and had breakfast in the Texas Hotel banquet room. All that day we rolled over the Texas plains, making very poor time owing to congestion on the roads. Sleep, reading, and cards still were the main occupations of all.

On Monday morning we filled out an insurance form, and I addressed a form letter to you. When we weren't called up for any tests on Tuesday, some of us began to get a little restless. On Wednesday the turmoil began with the physical in the morning. Never have I gone through such an exhaustive ordeal. They checked every detail, every movement, from the tips of our toes to the hair on our heads. Endless questions were pumped at us by a battery of psychologists. They ask the most personal types of questions to check reactions. The only expression they drew out of me was one of stunned amazement, when a doctor said he wasn't familiar with my fraternity, Phi Gamma Delta. To the rest of the questions I maintained a poker face. The main purpose of this type of quizzing is, I assume, to check one's self-control.

As I expected, I passed the physical with a notation in regard to my back which read "quote X-ray." What a lot those two words were to involve! That afternoon I trotted over to the Pre-Flight area to the main hospital for my X-rays. There I found another madhouse. The three or four medics working in the X-ray room must "go nuts" with all the work. I arrived at about 1.30 p. m. At 5.20 they got around to me and took six different shots. During my wait, all types of special cases were pushed through. That was Wednesday.

On Thursday we took our written psych tests, and when I say tests I definitely mean the plural. At 7.30 a. m. we started, knocked off an hour for lunch, and finished about 4 p. m. They covered everything, but concentrated mostly in sciences and math. All questions were multiple choice. These tests generally do not have a great bearing on your classification unless you do either very poorly or very well in them. Those who do exceptionally well qualify for the navigation course. Those who hit the other extreme may wash out.

On Friday morning we took what are called the "psycho-motor" tests. These are primarily for the purpose of grading your manual reactions. Once again a cadet would have to be terribly sluggish to wash out on such a test, but it does present to the Army Medical Board a good idea of how quickly a man could adapt himself to flying.

After our "psycho-motor" tests I reported to the Medical Board to find out about my X-rays. First, I saw a doctor and he sent me to the top Medical Board, composed of a major and three captains. I gave them the report of the X-rays, which described what the operation had done. In conclusion the report tersely said that "the position of spine was good," and there was "no visual sign of arthritis." The board called me in, pumped me with a few more questions, had me move my back in all directions, consulted among themselves, and finally decided to send me to another major (a bone specialist) for an opinion before passing judgment.

By this time I was getting quite weary with it all, but I picked up the form they handed me and trotted over to the hospital in the Pre-Flight area again. When I arrived there I found the major gone for the day, and the nurse told me to return Saturday afternoon. Sooooo, once again I wearily wended my way to the hospital on Saturday (which was this afternoon). After a surprisingly short wait of only an hour, the major checked my case, looked at all the X-rays, asked more questions, and consulted with another doctor. It took them no time to come to a decision. As he wrote out his report about my back, I read it over his shoulder (that is, I could see most of it). The words "excellent spinal fusion" seemed to imply that Dr. Howard had really done a beautiful job of operating. When I returned to the Medical Building here, I discovered that the major and the rest of the board weren't there. Another maddening postponement, this time until Monday morning. That's the way it goes. The specialist's report cinches my acceptance, though.

Just what your thoughts are over my decision to be a pilot, I don't exactly know. I certainly hope you aren't losing sleep by fruitless worrying. Knowing you as I do, I am sure you approve of my doing what I think is both my duty and my privilege.

When I first entered the Army, I had no strong urge to fly. After a month or so I was asking myself what job required the most rigorous training, what branch offered the greatest challenge. The answer to me was that of Army pilot. You can bet, if I wash out it won't be from not pouring all my talents (plus determination) into the job. I'm certainly not a fanatical patriot, but I do believe that the quickest way to win this war is for each person to tackle the toughest and most important job in the war effort that he is capable of carrying. In my case since good pilots are an A-1 necessity I think flying is the branch for me. Maybe that's an oversimplification, but there are too many complexities in the war as it is.

I'll give you more details about our program here in my next letter.

Love,

LEN.

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

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The Religion of Abraham Lincoln

DIXON HOAG

A consideration of Lincoln's religion is timely not only ecause we are always interested in that man but because e felt and faced, as few others have, the great unresolved nd perhaps unresolvable conflicts in life, such as the clash etween the will of God and our own desire, between 'rovidence and freedom, between the recognition of God's ven-handed justice and our own demand that He favor ur side, which, as far as we see, is the side of truth and ighteousness.

The books name the supposed influences that played ipon the boyhood and youth of Lincoln to make his perional religion whatever it was. They mention the Primtive Baptist Church at Little Pigeon, of which his father vas an officer; the campmeetings and outdoor baptisms e must have attended; the hell-fire preaching of the evangelists; his reaction to such men as Peter Cartwright, who s credited with saving southern Illinois to the Union ause; the influence of his stepmother; his so constant eading of the Bible; the influence of the various small ircles in which he moved, such as the group of young nen at New Salem calling themselves "Infidels" and who ot together to read Thomas Paine's "Age of Reason." All these influences are mentioned in the books, but, vhen all is said and done, what do they prove?

Although Lincoln did not consider himself religious in ny sense popular or orthodox in his own day, yet we ecognize in him the heart of the matter. His religion vas unorthodox, unofficial, unstereotyped, informal, vorked in and out of the deepest sufferings, the fruit of is own response to real situations and experiences. Seldom put into words, it was the fundamental faith and motion behind all his decisions, words, actions. Whatver it was, it was not at all a "simple faith," which might e sufficient for the simple but not for men facing great esponsibilities.

Although at the beginning of his Administration he ould not be called in any sense a "devout" man, yet it is lear that he became so in a real sense during his years f office. There is no evidence that he was a praying nan before he came to the White House. Tremendous responsibilities, together with his humility before "Providence," compelled him to seek guidance. Clearly, also, the guidance he sought was not in the details of action or decision. In prayer he purified his motives, clarified his ideas, became assured of the rightness or wrongness of some plan or policy. He found in prayer, also, an inward resolution of conflict and the peace of conscience he so much coveted and in possession of which he withstood the assaults of his multitude of critics.

This kind of praying and the habit of it which grew upon him during his Administration years should be seen against the background of what was a strong, perhaps the strongest conviction of his make-up. Although Lincoln believed in God and immortality, from his earliest days he was a fatalist holding that "what will be, will be." William Herndon, his law partner and lifelong friend, thought that this came nearer than anything else to giving the clue to the man's character. "Things that were to be would be, and hence he patiently waited on events; his charity for men, for their feelings, thoughts, willings, and acts, sprang out of his philosophy that conditions made them; his want of malice sprang out of the same—he never cursed (or praised) men since they were but tools in the hands of fate, were made, as they are made, by conditions. . . . Everything, everywhere, is doomed for all time. . . . If bloody war, cruel pestilence stalked over the land, it was to be and had to come, and to mourn for all this, to regret it, to resist it, would only be flying in the face of the inevitable. Lincoln was patient and calmly waited on events; he knew that they would come in their own good and appointed time; he was not surprised at their coming, nor astounded at their extent, nor depth, nor fury. . . . "

As he became more prayerful, this fatalism did not leave him. Logically, prayer of any kind except praise is inconsistent with "what is to be will be." It is noteworthy, however, that every religion that teaches predestination inculcates prayer as a necessary and meritorious practise. Lincoln's prayer was conditioned by his faith that God is a God of justice and right, whose will prevails. To one

expressing the wish that "God is on our side," he replied emphatically that our desire and our prayer should rather be that we be found on God's side.

Lincoln believed, also, in the power of other people's prayers for him personally and for the cause of the preservation of the Union with which he had, almost mystically, identified himself. Although he was not a churchman and experience had led him to distrust ministers as a class, he was greatly encouraged by reports that so many people and so many churches were praying for him. He believed that the greater the number of people who prayed, the greater the influence with the Almighty Will.

Those who study Lincoln's life can see clearly in his years as President the development of a deeper and more inwardly personal religion. At the beginning, as we have seen, he was not in any real sense a devout man. He said very little at any time of his religious experience, but he once said to Noah Brooks, one of his more intimate friends, toward the end of his life, "I am very sure that, if I do not go away from here a wiser man, I shall go away a better man, for having learned here what a very poor sort of man I am."

The first evidence of the great thought which molded his later state papers is seen early in the war years; that is, of course, the problem created by any two armies when the peoples they represent, as he was to say later on, "read the same Bible, pray to the same God; and each invokes His aid against the other." John Hay noted that he pondered this problem more and more. Toward the end of '62 he wrote down this haunting meditation, but not for publication, leaving it with his secretary for future reference:

> The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both may be and one must be wrong. God cannot be for and against the same thing at the same time. In the present crisis it is quite possible that God's purpose is something different from the purpose of either party, and yet the human instrumentalities, working just as they do, are the best adapted to effect His purpose. I am almost ready to say that this is probably true; that God wills this contest, and wills that it shall not end yet. By His mere great power on the minds of the new contestants, He could have either destroyed or saved the Union without a human contest. Yet the contest began. And, having begun, He could give the final victory to either side any day. Yet the contest proceeds.

Three years after these words had been tucked away in a drawer, the thought they expressed was to find classic utterance in the greatest of his speeches, the Second Inaugural. It is an idea uncongenial to all of us who are so constantly striving for our own way whether it be in peace or in war. The suggestion that God may not intend what we intend is never a popular idea, but it was a thought wrung by Lincoln from his own pondering over profound experience.

Far more than is true of other men, everything came from his own reflection upon his own experience. This is what makes any consideration of Lincoln so rewarding and refreshing. He was not at all given to speculation. He was not a reader. When he was young he read and reread the Bible. When he was mature he read Shakespeare, which, it is said, was almost never far away from his hand. To those who knew him best, Lincoln gave the impression of having his own religion. He refused to accept any doctrine that was not real to him. He was severely practical, and yet he had a most exalted sense of duty, justice, truth. It was this moral vigor that gave people the impression that he was vitally religious. In any situation that really mattered, he never compromised but strove to fashion circumstances to what he saw to be right. To the end he was self-taught; stood on his own feet in religion as in all else; responded to life in his own way; was always sincerely and completely himself. His expressions of religion, scanty as they seem, are for these reasons, meaningful and appear to be a disclosure of spiritual reality itself.

The Margin of Courage

R. H. Markham

[Reprinted by permission of *The Christian Science Monitor*]

A striking feature of American history is the very slender margin of victory in many exceedingly vital conflicts.

Many will recall a dramatic illustration of that in the decision taken by Congress on August 12 of last year [1941] to prolong military service and thus prevent the disintegration of America's new army. The measure passed the House by a majority of one vote.

As the most powerful group of military states in history were preparing to launch an attack against the United States fom south, east, and west, practically half of the Representatives of the American people voted to weaken national defense and leave the people exposed. The margin of courage, foresight, and "firmness in the right" over provincialism, lethargy, lack of vision, and partisan selfishness was amazingly slight.

This sensational case is rather typical of American development. For instance, in the early history of the state of Pennsylvania it was decided by a single vote that the official language should be English; the deciding vote in favor of English was cast by a German-speaking American.

The adoption of the Constitution of the United States was ratified by rather narrow margins, in a number of states. For instance, New York voted 30 to 27; Massachusetts, 187 to 168; New Hampshire, 57 to 46; Virginia 89 to 79; Rhode Island, 34 to 32. In other words, a change of two votes in New York, of ten in Massachusetts, of six in New Hampshire, of five in Virginia, and of one in Rhode Island might have affected America's development very gravely.

In the Revolutionary War itself, it seems probable that there was no numerical margin of victory at all. Only a minority of the Colonists seem to have favored a war for the sake of liberation. During many of the darkest years of that struggle, the number of Americans actively with Washington seemed to be far smaller than of those who were indifferent or hostile—or just trying to make money. The victory in that momentous conflict was due not to a margin of numbers but wholly to a margin of courage.

When Abraham Lincoln was elected for the first time he received 1,857,610 votes; Douglas, 1,291,574; Breckinridge, 850,082; Bell, 646,124. Barely 40 per cent of the American voters were for Lincoln. Indeed, only 54 per cent of the Northerners voted for him, and most of them in the hope that he would avert a conflict.

In Lincoln's second election, he won 55 per cent of the votes cast. Not far from two million Northern men voted against him as late as 1864. New York City went against him 2 to 1. His majority in New York State was less than half of 1 per cent. In Pennsylvania and Ohio, also, he barely squeezed through. Not far from half the Northern

(Continued on page 133)

How They Lampooned Lincoln

He Was No Hero to the Cartoonists of His Day

WILLIAM L. STIDGER

Lampoon is, according to Webster, "a malicious and ›usive satire directed against an individual; to subject to ›usive ridicule." Macaulay said once of a great man of is day, "Ribald poets had lampooned him."

I hate unnatural and undignified alliteration, and I ied to find another word that would fit what I wanted › say about Lincoln this year; but I could find no word ıat would even half express what the cartoonists of incoln's day did to him with the intention of holding im up to public ridicule. They lampooned Lincoln; ıat's what they did.

Now and then we think that contemporary cartoonists ave been hard on our great War President, Franklin Delano Roosevelt. But what they have done to him, s compared with what their predecessors did to Lincoln, ıas been like a gentle California breeze blowing on a pring day, as compared with a New England hurricane ıt its once-a-century worst. I would say that what they ıave been doing to Mr. Roosevelt, as compared with what hey did to Lincoln, was "child's play" if I had not already elected a stronger figure preceding this sentence.

I was in Washington, D. C., recently to give a series of ı week's lectures in the First Congregational Church. My stay in the Capital gave me an opportunity to do a little research in the Lincoln legend, which has for years ntrigued me; and that was to go through the newspaper ınd magazine cartoons that were published about Lincoln during the Civil War days. Archibald MacLeish, librarian of the Congressional Library, turned me loose in the Lincoln files, and what a revelation it was to me!

There was not a despicable animal to which the newspaper cartoonists did not compare Lincoln. They would ›ut a Lincoln head on a skunk, a baboon, a fox, a monkey, ı cow, a dog, a hog, a coyote, a rat—every known animal ›f low degree. If Mr. Roosevelt were cartooned in that ashion today, the cartoonist and newspaper that did it vould be run out of the nation; and that, not by the Government, but by the people themselves. Indeed, no cartoonist would desire or dare to depict Roosevelt in the lesecrating way that Lincoln was portrayed in his day. But the cartoonists went even further than comparing Lincoln with despicable animals. The veiled insinuation hat he was a Negro was not uncommon. One cartoon hows him in the costume of a Turkish harem dancer, vith a veil over his face and a sword at his side. The eil is lifted as the script under the cartoon says, "Mr. Lincoln is seen to be a Negro." It was made at the time ›f the Emancipation Proclamation, and it represented ınfounded rumors that there was Negro blood in the ineage of Lincoln.

Another cartoon intended to be devastating in its mplication shows Lincoln as "Othello," described in the Shakespearean play as a "Moor, black and sooty." Lincoln is in the foreground in a ludicrous dramatic pose, ›lack face, white tights, and a robe around his shoulders, vith members of his cabinet standing around him at the dge of the stage.

It is not surprising that cartoonists felt free to do this o Abraham Lincoln when we remember that Edwin M. Stanton's favorite joke was that Du Chaillu, a French Frank Buck of that day, "was a fool to go to Africa in search of something that he could so easily have found at Springfield, Ill., 'the original gorilla.'" Even General McClellan, who did not like Lincoln, told friends that he was shocked by such flagrant talk.

Another type of lampooning through cartoons was that of having Lincoln ridden out of the nation on a rail. That was the ultimate insult even to a criminal, a common thief, or a community nuisance, but the cartoonists freely and frequently pictured Lincoln in this disgraceful posture. Undoubtdly, the very fact that Lincoln was known as the "Rail-Splitting Candidate" led to this natural symbol of caustic insult.

But perhaps the cruelest cartoons had to do with Lincoln as the murderer of hundreds of thousands of American boys. One such cartoon, which appeared in *Fun*, a London periodical that printed weekly caricatures during our Civil War, was headed, "You Have Swollen the Earth with the Blood of My Children." It shows "Columbia" walking beside Lincoln holding his right arm. Lincoln carries a big dagger in his left hand and has a ferocious, mad look in his eyes. Indeed, the cartoonist intentionally gave him the look of an insane fiend. His fists are clenched. In this drawing, Lincoln is the reincarnation of hate, blood-lust, and murder; and it gives one the creeps even at this late day to be reminded that that gentle, kindly, loving man could, in the hatred of Civil War turmoil, have been so pictured.

One would think that no greater indignity could have been heaped upon a great man like Lincoln when he was the President of this nation, but there did not seem to be any limits to which the cartoonists would not go. One cartoon shows him riding on a rail that is in the hands of Horace Greeley, a New York editor, who opposed Lincoln. Lincoln rides this rail, and behind him comes a procession of fifteen nondescript tramps, Negroes, bums, illiterates, the offscouring of the earth. He is supposed to be leading them to "The Millennium," and that "Millennium" is a "Lunatic Asylum" according to this cartoonist.

The Chicago *Times* said of a mass meeting in Cooper Union, New York City: "A gathering of ghouls, vultures, hyenas, and other feeders upon carrion, and it is authorized by the great ghoul at Washington, Abraham Lincoln." This editorial statement called forth cartoons that depicted Lincoln as a murderer and a "grave-stealing ghoul"—and perhaps no word was ever said or line drawn that was more unkind, unfair, or bitter.

That is, not until London *Punch* drew the most devastating cartoon of all, which showed Lincoln standing with streams of blood dripping from both hands and the captions saying that the blood of hundreds of thousands of innocent boys was on Lincoln's hands. This cartoon hurt Lincoln more than he would publicly admit. He usually paid little attention to critical editorials, articles, speeches, or cartoons, but such lampoons as this *Punch* cartoon cut him to the quick of his sensitive soul.

However, it is only fair to say that, following Lincoln's

(Continued on page 134)

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

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Religion and Japanese Nationalism

For sheer insight into the elusive sources of Japanese nationalism and strategy, it would be difficult to find a more forthright exposition than the recently published book, "Modern Japan and Shinto Nationalism."* This volume contains the substance of lectures delivered about three years ago on the Haskell Foundation at the University of Chicago. Their author is Dr. D. C. Holtom, for more than thirty years a resident in the Island Empire as a representative of the American Baptist Foreign Mission Society. Well known as a teacher in various Japanese colleges, he is also an author of note and the leading non-Japanese authority on the Shinto religion.

Dr. Holtom's study is a surprising and lucid answer to many questions that Americans are asking today about the Land of the Rising Sun. Its material is arranged in six chapters: "The Religious Foundation of the Japanese State," "Shinto and Japanese Nationalism," "Nationalism and Universalism," "Japanese Christianity and Shinto Nationalism," "Buddhism and Japanese Nationalism," and "The Overseas Expansion of State Shinto."

The author pictures to his readers a people that is convinced that "the national gods have given to Japan a divine land, a divine racial psychology, and a divinely established structure in the state," together with "a sense of responsibility to the unseen spiritual world." These assumptions are reenforced by the belief that the Emperor is the flesh-and-blood descendant of the sun-goddess, herself the founder of the Japanese state. Such intellectual and emotional holdings have of course collided with the universalism of Buddhism and Christianity. In this connection, Dr. Holtom unfolds a narrative of alternate attack and compromise which in itself is an explanation of much of Japan's modern history.

An ancient Hebrew once declared, "As a man thinketh in his heart, so is he." This aphorism is as true of a nation as it is of an individual. It is evident that the leaders of Japanese nationalism will brook no farther advance either of genuine Christianity or of Western political powers in the Far East until forced to do so by fatigue and weakness. The source of their unrelenting purpose is to be found in the fundamental tenets of the Shinto faith. It is to the advantage of every citizen to know the substance of Dr. Holtom's book.

* *Modern Japan and Shinto Nationalism.* By D. C. Holtom. The University of Chicago Press: Chicago, Illinois. Price, $2.

Good!

Orders recently issued by the Army Chief of Staff and the War Department at Washington do away with all "hard liquors" in officers' clubs and messes and prohibit the presence of intoxicating liquors on any military reservation. Page the Navy!

We Protest

William H. Hastie, Negro civilian aide to Secretary of War Henry L. Stimson, has resigned. He disagreed with Army Air Force officials over the proposal to set up a segregated training center for Negro pursuit pilots at Tuskegee. Since filing his objection, he has been ignored by the Air Command, though the Secretary of War directed, when Mr. Hastie took office, that all questions of policy and important proposals relating to Negroes should be referred to his office for comment or approval before final action. Military officials are playing with fire when they discriminate against the Negro.

For the Lenten Season

A beautiful booklet, "The Sanctuary," written by Dr. Lucius H. Bugbee, a former New Englander, is just what many earnest Christians have been looking for as a guide to their Lenten meditations. It has forty-seven pages and provides a Scripture selection and devotional reading for each day of the season. We urge every Methodist to secure a copy. The price is five cents. For larger quantities there are special discounts. "The Sanctuary" can be purchased from The Methodist Publishing House.

"On the Basis of Its Record"

More than 270 religious leaders are among the 1250 prominent Americans who have issued a statement calling on the House of Representatives at Washington to abolish the Dies Committee. "We have observed the divisive workings of the Dies Committee and its chairman, Martin Dies," the message says. "It is our belief that, on the basis of its record, the committee must be terminated." Among the Methodist signers of the message are Bishops G. Bromley Oxnam and Paul B. Kern, Mrs. Mary McLeod Bethune, and Dr Henry H. Crane.

LINCOLN BOUGHT WAR BONDS

Nearly sixty per cent of Abraham Lincoln's salary as resident of the United States was invested in the war onds of his day. This is one of a multitude of interest-ıg facts dealing with the great Emancipator's finances vhich have been unearthed by Dr. Harry E. Pratt in is forthcoming book, "The Personal Finances of ıbraham Lincoln."*

One of the most persistent of the Lincoln myths is hat which pictures him as an impecunious lawyer, areless of money and possessing so little of it that vhen he was elected to the Presidency he was forced o borrow to cover the expenses of his inaugural jour-ey. Dr. Pratt's book dispels that myth. Using source naterials almost exclusively, the author presents the irst detailed, completely authentic account of ıincoln's personal finances. Here, woven into an nteresting narrative, are facts and figures which hrow new light on Lincoln's life by revealing, among ther things, the extent of his law practise and the ncome he derived from it, his land holdings and nvestments, his contributions and those of his sup-orters to politics, his household expenses, his income-ax payments, and the growth of his estate from a espectable one in 1860 to an accumulation of more han $110,000 at the time of its distribution seven ears later.

In the preparation of this book Dr. Pratt, who pre-iously wrote "Lincoln, 1809-1839" and "Lincoln, 840-1846," has not only examined every available ublic record; he has had access also to private sources itherto unavailable—the papers of David Davis, dministrator of the Lincoln estate, and the records of he Springfield Marine & Fire Insurance Company, Riggs & Co., and the First National Bank of Washing-on, in all of which Lincoln had accounts.

For years skeptics have been asking what new could e written about Lincoln. "The Personal Finances of Abraham Lincoln" answers their question. Owing to he handicaps of present war conditions, the pub-ication of the volume has been delayed several weeks, ut after some telegraphic and mail correspondence vith Dr. Pratt, the author, he very kindly sent the HERALD his own page proofs of the book that the eview—the first, we believe, to appear in any news-aper or magazine—might be a feature of our special Lincoln number.

"The Personal Finances of Abraham Lincoln" will intrigue bankers, business men, statisticians, and all who "love figures." But the book is far more than a compilation of financial transactions. No one can read it without realizing that "figures can talk" not only in that they give forth statistical information but also in that they reveal life in its inner motives and dramatic expression. The struggles of the youth in his early years, the pleadings of the young lawyer in court, the attitude of the father and husband toward the members of the family circle, the worries and burdens of the President weighed down with the cares of office, become vivid realities to the reader as he follows the author's study of "accounts." And for those who have imagination and can read between the lines, this new book on Lincoln tells things that have never been told before. "The Personal Finances of Abraham Lincoln" is a behind-the-scenes book.

Dr. Pratt in his discussion of Lincoln's finances gives us a picture of life in pre-Civil War days which offers a basis for a very interesting comparison with life in the 1940's. An announcement reproduced on one of the pages of the book says that "Hon. A. Lincoln will lecture before the Springfield Library Association" on February 21, 1859, and that the "admission" is "twenty-five cents." He talked that night on "Discoveries and Inventions," and the Library Association netted twenty-five dollars. A page from the Lincoln & Herndon fee book for legal services cites four items—three at five dollars each and one at ten dollars. Lincoln's fees were nearly all small, his annual income as a young lawyer amounting to only $1500-$2000.

From the accounts of Mr. Lincoln with several Springfield firms, we learn that he paid 16 2-3 cents a pound for "crushed sugar"; 40 cents for four dozen eggs; 90 cents for six chickens; $1 for five pounds of Java coffee; 50 cents for half a pound of tea; 30 cents for a peck of potatoes. Lincoln's purchases of drugs from Corneau & Diller, 1855-1860, reveal to some extent the health situation during those years. Some of the remedies can only be described as "heroic."

One's attitude toward money and one's ways of using it often constitute a good guide to one's character. The chapters of this book reveal both a realistic and an idealistic Lincoln. From our present-day ethical point of view, some of the financial transactions of the "first American" might be regarded as somewhat doubtful. In 1832, when Lincoln was still quite young, he said in an "Address to the People of Sangamon County":

> It appears that the practise of loaning money at exorbitant rates of interest has already been opened as a field for discussion. . . . It seems as though we are never to have an end to this baneful and corroding system, acting almost as prejudicially to the general interests of the community as a direct tax of several thousand dollars

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* *The Personal Finances of Abraham Lincoln.* By Harry E. Pratt. The Abraham Lincoln Association, First National Bank Building, Springfield, Ill. Price, $3.50.

> annually laid on each county for the benefit of a few individuals only, unless there be a law made fixing the limits of usury. A law for this purpose, I am of opinion, may be made without materially injuring any class of people.

Later, he loaned money at ten per cent, which seems to us today to be a rather high rate, though it was, says Dr. Pratt, "the legal rate, and a fair one considering the demand for money in a region not yet fully developed."

In collecting for mileage expenses while he was in the House of Representatives, Lincoln charged on the basis of 1626 miles between Washington and Springfield, Ill., though the distance was officially estimated at 780 miles. The law allowed eight dollars for every twenty miles traveled in coming to and returning from Congress "by the usually traveled route." For the round trip Lincoln charged $1,300.80, figuring his mileage by way of Chicago, Buffalo, and New York.

In 1859, Lincoln was invited to deliver an address in Henry Ward Beecher's church in Brooklyn. Commenting on the invitation, the Democratic *Illinois State Register* said tersely and rather caustically:

> Subject, not known. Consideration, $200 and expenses. Object, presidential capital. Effect, disappointment.

The speech was delivered, however, though the meeting was finally held at Cooper Institute instead of the church.

Rather disconcerting for those who have idealized the Civil War President for his stand on temperance is the receipted bill of the Tremont House, Chicago, for $321.50 for refreshments, including liquor and cigars, served to doubtful delegates of the Republican National Convention at headquarters set up by some of Lincoln's supporters.

But Dr. Pratt's book, in giving us a picture of the true Lincoln, shows us many noble traits in his character. Here is an instance. A client sent him twenty-five dollars for drawing a deed. Lincoln wrote in reply:

> Springfield, Illinois
> February 21, 1856
>
> Mr. George P. Floyd
> Quincy, Illinois
>
> Dear Sir: I have just received yours of 16th, with check on Flagg & Savage for twenty-five dollars. You must think I am a high-priced man. You are too liberal with your money.
>
> Fifteen dollars is enough for the job. I send you a receipt for fifteen dollars, and return to you a ten-dollar bill.
>
> Yours truly,
> A. Lincoln.

One of the illustrations in the book reproduces a check signed by Lincoln, under date of February 1, 1860, in favor of "First [Presbyterian] Church" [of Springfield, Ill.]. The amount was for his pew rent.

In a political campaign in 1856, an offer was made by Alexander Campbell to provide $500 for Lincoln's expenses in connection with his speech-making. Lincoln did not think so large a sum was needed, but took between $200 and $300. Campbell afterward said: "I am entirely confident that every dollar and dime I ever gave was carefully and faithfully applied to the uses and purposes for which it was given."

The author of "The Personal Finances of Abraham Lincoln" gives us this paragraph on the Civil War President's attitude toward money:

> Lincoln . . . was well aware of the power of money and of its profound influence upon human conduct. Avarice, in his opinion, was one of the prime causes of the perpetuation of slavery. "The plainest print cannot be read through a gold eagle," he said in his speech on the Dred Scott decision in 1857; "and it will be ever hard to find many men who will send a slave to Liberia, and pay his passage, while they can send him to a new country—Kansas, for instance—and sell him for fifteen hundred dollars, and the rise." Speaking in Congress in 1849, he asked: "What motive would tempt any set of men to go into an expensive survey of a railroad which they did not intend to make? What good would it do? Did men act without motive? Did business men commonly go into an expenditure of money which could be of no account to them? He generally found that men who have money were disposed to hold on to it, unless they could see something to be made by its investment."

Lincoln was indifferent to the acquisition of wealth and was "economical without being parsimonious." Joseph Gillespie, one of his friends, "concluded," says Dr. Pratt, "that Lincoln had no money sense; that his only use for money was to enable him to appear respectable; that he used money as he needed it and gave himself little or no concern about laying it up."

Lincoln apparently had little acquaintance with the filing systems and bookkeeping methods of his day, for we read:

> Lincoln's pockets and his hat were his filing cabinet. The hat was a "stove pipe" with a wide inside band, purchased of George Hall, dealer in hats, caps, and furs on the west side of Springfield's public square. On the lining was written: "A. Lincoln, Springfield, Ill." In this cavernous receptacle its owner kept his check book and letters and papers.

On April 14, 1865, Lincoln made a statement to his wife. It reads:

> We have laid by some money, and during this term [in the Presidency] we will try and save up more, but shall not have enough to support us. We will go back to Illinois, and I will open a law-office at Springfield or Chicago, and practise law, and at least do enough to help give us a livelihood.

David Davis, whom Lincoln had appointed to the Supreme Court, was the administrator of the Lincoln estate. His summarized report is reproduced in full on pages 140 and 141, and shows that he distributed $36,991.54 each to Mary Lincoln, Robert Lincoln, and Thomas Lincoln, making a total of $110,974.62.

"The Personal Finances of Abraham Lincoln," which required an amazing amount of painstaking research over many years, is a distinct contribution to an understanding of the true Abraham Lincoln. We predict a very wide sale for this important book.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ncient Thinking on Modern Subjects. cclesiastes and the Vanity of Bigness.

made me great works; . . . —Ecclesiastes 2:4.

Sometimes the worship of bigness is thought of as a eculiarly modern thing. Modern it certainly is. The rganization of a billion-dollar corporation may represent most unconscionable fleecing of an unwary public by he sale of watered stock, but it is big business, and bigess hideth a multitude of sins and even turns them into neritorious achievement. Skyscrapers may be unprofitble, monuments to bad business judgment, but they are till the pride of the city's heart. Indeed, even a criminal, f he robs and murders on a large enough scale, becomes a egendary figure and is spoken of with a kind of awe as "monarch of the underworld." Yes, all this is modern, ut nothing better illustrates the antiquity of modernity. For here in the book of Ecclesiastes is a devastating expoure of the folly of this confusion of bigness with greatness. It has been from the beginning one of the peristent madnesses of mankind. Generation after generaion has gone on in the pursuit of greatness by piling up reat works, from the Pharaohs with their slave-built yramids to Hitler with his craze for immense buildings nd gigantic automobile roads and colossal massacres.

Well, the Pharaohs and their fancied greatness now furish the museums, relics of a civilization that made its eal contribution to the world in ideas of which the Pharaohs were ignorant, ideas that were born and flourshed in the minds of men whom they regarded as their ools. And Hitler? His achievements, too, are vanity nd a mad striving after wind. His chief work is the rousal of a hatred for his country so monstrous that it is menace not only to Germany but, like all hate, to those n whose minds the poisonous seed has been sown, to the hole great, unhappy continent over which it lowers.

And yet—there have been those who have made them reat works and have found them not vanity but endurng reality. Not long ago Edgar J. Helms fell asleep. He eft huge buildings behind him, but these great structures vere only the outer expression of a spirit of love for God nd man, the tools with which that spirit did its work. The uildings will crumble some day, I suppose, but the spirit f good will can never die. It will always be the stronger ecause of the work of this man in which it was made nanifest. Through the ages, men who gave their lives to God and labored for Him have left great works of which has been said, not "This, too, is vanity," but "Blessed re the dead who die in the Lord . . . for their works do ollow them."

builded me houses; . . . —Ecclesiastes 2:4.

If the piling up of masses of material bigness leaves the eart empty and mocks the ambition of those who reared nem, equally vain is the attempt to find enduring satisaction in building stately palaces in which luxury and eauty are combined to charm the senses and proclaim he greatness of those thus regally housed. In every age, men of wealth and power have vied with each other in the splendor of their dwellings which they left behind them to become the delight of the antiquarian and of the moralist. From Nebuchadnezzar, walking in his palace and saying in the pride of his heart, "Is not this great Babylon which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty?" to the millionaire whose palace on Fifth Avenue was only the other day torn down to make room for shops or restaurants, may seem a far cry. But there is nothing new under the sun, saith the Preacher, and certainly that is true of the kind of life he was surveying. The lesson of the building of great houses for the glory of the majesty of the builders is always the same—"This, too, is vanity."

Still, there have been men and women who have built houses that have not mocked them. Not so very long ago I visited a house. It was certainly not a palace, but it was a big house and only two people were living in it. But they had made a home of their house and, now that old age was coming on, they felt no disillusionment. It wasn't an empty house in which they lived, because it was filled with happy memories. The boys and girls who once had crowded even its bigness were far away, some of the boys in the uniform of their country's armed forces, but their talk and laughter still sounded in the ears of those two gracious people who kept the house a home still. In the garden was a pool, large and beautiful, and when I happened to suggest that in the winter it might make a good place for skating, the kind faces of my friends lit up—"You should have seen it in the winter when the children were at home!" Then when I looked away from their happy faces back to the pond I could only see it ringed with snow and covered with ice, crowded with laughing boys and girls. My two friends were coming to their journey's end and were finding their building not vanity but a beautiful and enduring reality, for they had created a source from which wholesome young men and women have gone out into the world to put into its life the strength and beauty which redeem it from the reproach of the cynic and make life forever worth while.

Then I looked on all the works that my hands had wrought, . . . and, behold, all was vanity and a striving after wind, and there was no profit under the sun.—Ecclesiastes 2:11.

The book of Ecclesiastes, as it records the failure of a search for happiness, records also the reason for the failure. No man who cherishes illusion can escape disillusionment, and there is no illusion more deadly than the idea that the quest for one's own profit is the way to lasting satisfaction. That is inevitably the way of vanity and a striving after wind. But there is a way which leads to life which is life indeed. It is the way not of profit but of loss, the way not of gain but of sacrifice. "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it," said One who came to life's end on a cross, and there found not vanity but the consummate triumph of a work well done.

Gearing College into Life

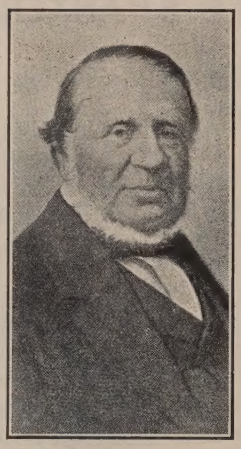
Claflin—Always a Pioneer Institution in Educating Negro Youth

BOYD M. McKEOWN

"Yes, we try constantly to relate the college to the daily life and needs of our people," said President J. B. Randolph of Claflin College, Orangeburg, South Carolina. We were talking in his office, and this statement was made in response to a question I had asked him.

"Let me illustrate," said Dr. Randolph. "Several years ago Charles Jones, a successful Negro farmer in this section, saw no good in education. He insisted that it always spoiled otherwise competent farmhands, and inasmuch as he worked his 500 acres of cotton with the aid of his children and grandchildren, he wanted no disturbing influences.

"He was an influential member of our race, however, and the college needed his interest and support. Furthermore, we wanted some of the Jones children as Claflin students. I felt that, if we could ever get one member of the family here, the way would be opened and others would follow.



LEE CLAFLIN

"Accordingly, I cultivated Mr. Jones very diligently. I displayed an interest, which was genuine, in his crops and in his livestock.

"At length one of the children came to Claflin. Then others came. To date, four of the Joneses have been students here. But that is not all. Each of the four returned to the farm, and the things they learned with us are being applied in the improvement of business methods and in the enrichment of home life.

"One of the girls now handles the business of the farm; she keeps the books, weighs the cotton, keeps the time, and pays the hands. A boy serves as manager of the farm and has modernized its methods. And into all the Jones homes have come culture and enrichment such as the members never dreamed of a few years ago. One of the girls studied home economics, and she has brought into the homes improved methods of cooking and housekeeping, an emphasis on better dress, and countless touches of artistic home decoration. Another studied music, and into her home came a piano, followed by other musical instruments and by radios in other Jones homes. A new school and other community improvements have also resulted, and better ideals obtain throughout the community.

"This is the kind of thing we try to do for all our students—give them a quality of training that will send them back into their communities able to live more satisfying lives and able and eager to help lift the level of community life. We feel that we succeed with a very large number of them and that they may take up their stations in life with pride and enthusiasm.

"In the main, our students go back to the farms and into the smaller towns. Very few of them trek to the slums of our larger cities. We try not so much to educate them away from their homes as to help them learn how to improve those homes. Claflin trains public school teachers in numbers which are second only to the numbers of ministers we train, and if teachers are to be trained effectively, the school itself must know the situations in which these teachers will work, the communities of South Carolina, the people and their problems. To keep in possession of such knowledge, we continually use all our powers of observation and conduct extensive surveys and studies through the various departments of the college."

Later, I was to visit a class in sociology which was engaged in one of these projects, an illuminating and impressive survey of college background, as associated with home ownership, family size, economic status, etc., among the Negroes of Orangeburg.

That the college serves its people in a religious way is indicated by the fact that a total of seventy-six Claflin-trained ministers either are at present or have been in the past members of the South Carolina Conference (Central Jurisdiction). I was told that approximately seventy-five per cent of the ministers of the Conference at present are Claflin men. In forty-six years Claflin has sent eighty men to Gammon Theological Seminary and ten to the School of Theology of Boston University.

The impress of the college has been felt in still other fields. For example, a graduate of Claflin who became a construction engineer in the employ of the Government erected in the course of his career thirty buildings aggregating in value more than $6,000,000.

Geographically, the influence of Claflin is wide-spread. Its graduates are now working in nineteen states and in the District of Columbia.

Reflecting on the institution's service record and on its pioneering genius, one is not surprised to learn that the first colored woman in South Carolina to take a college degree was a product of Claflin. She is Mrs. Alice Moorer, B. A. 1884, who is still living and is a fine influence in her community. Several of her children and grandchildren have attended Claflin.

The third Negro in America to earn a Ph. D. degree was a man who had done his undergraduate work at Claflin and who received his doctorate from Syracuse.

Established in Charleston in 1867 and moved to Orangeburg in 1869, Claflin occupies the site of Orangeburg Female College, a popular and select institution of ante-bellum days. The college was named for Lee Claflin, a prominent layman of New England who had assisted in the organization of Boston University and who sponsored the sending of the first Methodist Episcopal missionary to the Negroes of South Carolina.

The missionary was T. Willard Lewis, who arrived in Charleston in 1865 equipped with a zeal for his task and with an unusual organizing ability. One of his most significant achievements was the founding of the institution named for his sponsor. He and a small group of Negro preachers underwrote the expenses of the new educational venture, and the Negro Methodists of South Carolina rallied to its support in a manner that was nothing short of amazing and in a manner that set a precedent that continues to the present. In proportion to the numerical and financial strength of its Conference constituency,

Claflin, in its revenue from the Conference, is still favored above most of the colleges of Methodism.

The early Claflin sensed the needs of the people it was designed to serve, and before Tuskegee or Hampton or Clark came into being was offering courses in the skilled trades. Always it has been a pioneer in providing the type of training that Negro young people of the next decade would need.

Through the years the college has had its share of the good and the ill. It has been fortunate in the quality and tenure of its leadership, Dr. Randolph, now in his twenty-first year in that position, being only the fourth president in Claflin's history. Three times, however, devastating fires have swept the college plant, leaving the school in ruins and necessitating large outlays for new buildings and equipment.

Out of it all has emerged the modern Claflin, a educational institution of more than two hundred and fifty students—not counting those in the Demonstration school. It has a campus of twenty-one acres and has fifteen buildings. But it is not in its buildings that it finds its greatest source of pride. Some of them would bear improvement or even replacement. It is in its academic program that the modern Claflin is modern indeed.

A fine cooperative relationship exists with the State College of Agriculture located on an adjoining campus, and two types of education—liberal and vocational—flourish side by side, with the individual students profiting from the offerings of both institutions.

In line with current trends, Claflin's curriculum is organized under three divisions, the Humanities, the Social Sciences, and the Natural Sciences, and present in the office of Dean E. Horace Fitchett are statistical studies of a constructive and progressive nature that would do credit to the internal administration program of a much larger school than Claflin.

Of the Claflin alumni of the last fifteen years, 6.3 per cent are in the armed service. With them are many others who attended but did not graduate. Forty of the Claflin graduates are chaplains. One of these is serving in India, and two of them are in Australia.

The war is reaching into the ranks of the staff and taking some of the faculty. It is also taking most of the men students, thereby posing a difficult problem for the administration.

I visited a chapel service at Claflin, and the wholesome and practical counsel which I heard imparted to the student body impressed me with its genuine Christian quality. The service was more or less a farewell ceremony for three young men who were leaving immediately for the Army. In a fatherly way President Randolph admonished them to remember the religion of their fathers and mothers and to stay by its guiding principles.

He then put into practical terms some of the philosophy for which, he told them, Claflin had always stood. "Always and in every situation," he said, "be faithful. Some of you may advance in rank and become corporals or sergeants or even commissioned officers. If so, that will be fine; but if you never achieve a promotion, and even if you should spend the entire period of the war peeling potatoes or washing dishes, remember that you are making your contribution to the total cause just the same as the fellow who wins the honors. And above everything else, remember, whatever your job is, to do it the best you can. That is your Christian and your patriotic duty, and therein the honor lies."

Do We Mean Business?

Emory Stevens Bucke

Methodism recently got quite a sharp criticism from Henry G. Hoch, church editor of the *Detroit News,* when before a meeting of the Detroit Ministers' Union he said: "The Christian answer to the problem has not been brotherhood, but Jim Crow religion. That it still is the answer is indicated by the fact that the Negro definitely is segregated and shoved off by himself in the set-up of the new Methodist Church." Now, we shall have some pious answers to this accusation, and perhaps a resolution or two from some of our leaders, but the fact still remains that we are (as Methodists) wide open to that rebuke.

I heard one Methodist say, "Yes, we have eight millions of Methodists, but what are we doing with them?" Certainly we have made no strides in the matter of bringing about better racial understanding between the black and the white Methodists. Our resolutions about social justice and brotherhood have been rather empty documents because we have refused to practise even labor-union ethics in the matter of racial equality.

Certainly nothing would be gained by adopting an "as we were" attitude, for unification has brought about great things. But, on the other hand, it seems to some of us that it is high time we began to face up to the whole race relations problem. Our Discipline sets aside a Sunday for the discussion of the problem, but its pages are wofully weak in suggesting any remedial course of action. If Methodism's only answer is to be found in a one-day observance of Race Relations Sunday, we can hardly have much of a profound answer to the charge made by Mr. Hoch.

The race problem is not entirely Southern: we have a Methodist school in New England that refused to admit a Negro student; we have two Methodist missionary projects for Negroes within a city block of each other and with a complete lack of interest in each other—both of these are within the New England Conference. Have we been too busy getting ourselves in gear with the new "Methodist set-up" to face these problems?

There is a danger in our refusal to act on this matter. The CIO has gone far ahead of us in this matter, and, indeed, radical groups all over the nation are offering far more attraction to the Negroes than is our present "new Methodist set-up." Even the Roman Catholic Church, which can hardly be said to suggest the best of democracy, has not isolated the black man, but has encouraged him in a splendid program of social development. The Negroes are gaining in intelligent leadership, and as this is taking place, they are showing less patience with glib resolutions and mission-barrel methods of handling their status with our church. The Negro does not want to be treated as an object of good works; he wants to be allowed the simple rights to life, liberty, and happiness that his brother Americans enjoy. He is isolated in instances where there is no democracy, like the Jews in Germany, but he sees no reason for isolation within the church of Christ.

In the Methodist Church at Townsend, Massachusetts, there is an old slave gallery that was used during the early days of our nation. It is an interesting curiosity to visit—but it is made absolutely thrilling *because it is boarded up!* It is my prayer that our Jim Crow system will soon fall into the category of an amusing bit of history, and that soon it shall be boarded up, plastered over, and forgotten forever!

Will the Church Save Democracy?

The Handwriting on the Wall

DANIEL LYMAN RIDOUT

American democracy, hanging on the cross to which it has been nailed for generations by prejudice, intolerance, bigotry, and injustice, received another piercing in its side a few weeks ago in the United States Senate. Under the leadership of Senators Tom Connally of Texas and Theodore G. Bilbo of Mississippi, ancient Senatorial filibusterers, the Anti-Poll Tax Bill was defeated when the Senate voted against cloture (limitation of debate).

Thus the disfranchised Negroes of the South saw fade away what hope they might have had for deliverance from the bonds of political enslavement. Demagoguery, ignorance, and Southern "white supremacy" had again triumphed over the great United States Government, and the effort of a few liberal-minded Senators to bring true democracy home had failed.

It was a sorry spectacle to see a few Negro-hating Senators, at the expense of consideration of vital war measures, kill priceless hours and days ranting, and making much ado about nothing, to make certain defeat of this humanitarian proposal. It is true that poll-tax laws affect the poor whites as well as the Negroes of the South. But let no one be deceived into thinking that all such laws are made for any other purpose than to deprive the Negro of the use of the ballot.

The *Philadelphia Record* called the defeat of the bill a "sabotage of democracy by the United States Senate." "Nothing Adolf Hitler ever bleated over his Axis radio," said the *Record*, "ever did more to jolt the faith of other nations in the democratic cause, especially the peoples of other races."

Truly are these Senators among those who would rather see the United States lose the war than to see the Negro come into possession of equal opportunities and the rights guaranteed to all citizens by our Constitution.

Paradoxically enough, it must not be forgotten, however, that a Southerner, Senator Claude Pepper of Florida, was author of the bill, and that Senator Alben W. Barkley of Kentucky, Democratic leader, was one of its main supporters. Both of them may thus have dug their political graves, but, if so, they will be given a hero's burial for having kept faith with their own convictions, and in daring to seek to divest a few Senators of powers over Congress. Note the courage of their words on the fatal day:

(Pepper) "If these few have the power to thwart the will of the people, they have the power to lose the war for which our men are fighting and dying all over the world."

(Barkley) "The poll tax is a hangover from feudalism, and a survival of Bourbonism. To require payment of a poll tax in order to vote is a demand by society that the right of voting be bought. This question involves the very foundation of democracy and freedom."

It is amazing, to say the least, that our great nation should have among its political leaders men who are so short-sighted that they cannot see the handwriting on the wall for American democracy unless we practise it at home, North as well as South. It is utterly futile to try to make the world safe for something that we have not made safe for ourselves. Two thirds of the Negro voting population of our country disfranchised is a sad reminder that we are still a long way from the "new birth of freedom" envisioned by Abraham Lincoln, and that we do not yet have a government "of, by, and for *all* the people."

The apathy of many Negroes toward our war effort was quite disturbing immediately following the attack on Pearl Harbor. The Negro's loyalty to his country had never been questioned. He had served with notable distinction in all our country's wars, and had with enthusiasm taken up arms in our every national military crisis. But he is quite human, and can be expectd to take only so much punishment and to suffer only so much disappointment. He could not be blamed for referring to the present conflict as a "white man's war" in the beginning.

But it did not take him long to get into his traditional stride. He quickly realized that while democracy had never been perfected at home, it was the ideal for which he must, with all fellow Americans, continue to give his life, his all. He realized that our imperfect democracy was better than the despotism and tyranny of our enemy nations.

It should be remembered, therefore, that the Negro fights in this World War II, and he fights on the home front, for two ideals: to protect our national freedom; and to secure justice and liberty for himself at home.

American democracy has had a long time to prove itself and to save itself. But it has not succeeded. Democracy had its roots in Christianity, and I am fully persuaded that, if it is to be saved, the church must save it. The church *can* save democracy if it *will*.

Tragically enough, our own Methodist Church, always a courageous foe of the liquor traffic, bears no great record as a courageous foe of social injustices particularly against the Negro. True, we have ZIONS HERALD, E. Stanley Jones, the National Methodist Youth Fellowship, and individuals too numerous to mention. But, as an organization, Methodism has been almost spineless in its advocacy of equality and freedom for the oppressed Negroes of our land. Last summer we read in ZIONS HERALD the tragic wail of a bishop of our great church against this paper for "renewing" the argument against Methodist unification on the grounds of segregation, the "wail" at the same time defending doggedly the unchristian practise of racial discrimination in the church of Christ.

The eternal truth of Christ is this: However great our numbers may be, however strong our organization, however brilliant our leaders, however imposing our edifices, they are all still marks of retardation so long as we are divided along racial lines.

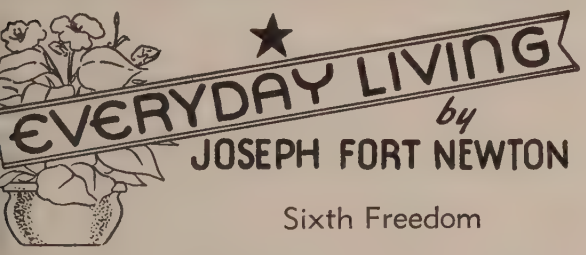
Let no one bring up the time-worn argument that "Negroes prefer to be to themselves." Of course we do. But we prefer to be to ourselves because we have been made to feel all our lives that we are not welcome most times with our white brethren. But, regardless of how much we prefer to be alone, we cannot escape the challenge of the oneness of all races and people in Christ. When are we going to "put on the new man, which is renewed in knowledge after the image of him that created

n: where there is neither Greek nor Jew, circumcision r uncircumcision, Barbarian, Scythian, bond nor free: t Christ is all, and in all"?

The Christian church has too often stood by and permitted the unreligious to press the fight for justice and quality. Notable among them in the last few years were the late Clarence Darrow and Heywood Broun. Today e of the most outspoken champions of social justice, pecially as it refers to the granting of full citizenship hts for the Negro, is Pearl Buck, the novelist. While are engaged in a death struggle around the world that s definite racial foundations, the church has its most orious opportunity to make its message and mission mistakably clear, and to lead the world to the practise Christian brotherhood. If we fail in this hour of trial, delay, further than we can possibly estimate, the comg of the kingdom of our Lord.

We believe in democracy, to be sure. We would see become the system of government for all the nations the world. But we believe that it can come to the ghest fruition under the influence of the Christian urch. The church can save democracy if it will—in merica.

But does it will to save it?



Sixth Freedom

Much has been said about the "four freedoms," for hich we are supposed to be fighting in this global war. Freedom from fear and freedom from want" are new, r-reaching, and will require all our wisdom.

But, like all rights, these four freedoms imply four ligations. Freedom of worship carries with it the duty bow down to Something, or Someone, greater and iser than ourselves; not a stupid self-sufficiency.

By the same fact, freedom of thought and speech volves "the moral obligation to be intelligent," to think clearly as we can, and not to be content with merely ttling our prejudices, as we too often are.

Also, if we are to be relieved of the torment of Fear, en as persons and nations we must not be sources of ar; that is, we must understand, be just, and help live, well as merely tolerate the lives of others.

To be free from Want, we must at least be willing to rn our pension, if we have the capacity to do it, which, as, many have not. Since that is plainly so, the strong ust lift the shadow of want from the weak.

In order to do that, we must add a fifth freedom—the edom to earn and to own what we earn, and the duty using a part of what we earn to care for those who cant earn—so much is as clear as day.

To kill initiative and free creative enterprise would be kill the goose that lays the golden eggs. At the same me, to let the goose keep all the golden eggs would ean the killing off of a host of human beings.

The Sixth Freedom, then, must be freedom from self, great escape from self-centeredness, self-glorification, and self-sufficiency, which have been the cause of so much misery and tragedy among men and nations.

In other words, self-interest must cease to be the be-all and end-all in the life of persons and nations. We must learn, using the skill of science and the love of religion, to live together as brothers, or we cannot live at all.

To put it in still another way, either our religion is real and true, or it is false. Either we must see the way God is going, and get things out of His way, including ourselves, or we cannot go on—except to ruin.

These six freedoms are tied together by the facts and the necessities of life, and we dare not put them asunder.

The Margin of Courage

(Continued from page 124)

voters were in those three states, and Lincoln would have lost them if only 3 per cent of his supporters there had voted otherwise than they did. Even on the very verge of victory for the Union, the margin of courage was small.

In October of 1863, even after the Union victories of Vicksburg, and Gettysburg, 185,000 Ohio men voted for the Copperhead agitator, Vallandigham. If 32,000 more Ohioans had voted for him, that state would have been removed from the Union ranks.

Our history and the history of the world abound in such narrow margins. In every vital struggle the courageous always have to carry a double burden, that of facing the enemy and that of overcoming the effects of the disloyal, timid, dull, corrupt on the home front. The courage of a part of the American nation has repeatedly saved the whole nation, just as a small margin of bravery has saved every good cause.

The utter need for that margin of courage has come again—especially on the home front. It means accepting individual responsibility to do one's own part and inspire others to do their own parts. That means more work, going without things, abstaining from all lavishness, keeping faith even when others are corrupt, keeping at work even when others slack, playing the game even when others hoard, walking even when others graft for gasoline, not spreading rumors and not blaming everybody else for our setbacks.

Our victory in this epochal struggle depends on a margin of courage. To produce that margin, every man and woman who cherishes freedom must preserve their own courage. If it is lacking, no government can win for us. If it exists, we shall win in spite of all political confusion.

——Somehow or other, men and women must be brought back to the worship of Almighty God if their lives are ever to attain dignity, purpose, and poise. There is in all the churches an uneasy consciousness that their public worship does not, and is not likely to, attract the multitude. Something much simpler, more searching, and more pertinent is needed, a moral cathartic as well as a spiritual stimulus. It is not a question of new liturgical devices, but of a new spirit in a reconverted church. Would that we could get back to the temper of those apostolic days when outsiders were constrained to say to the Christians, We will go with you, for we see that God is with you. Before we can hope to convert the world, we Christians must show in our lives and actions that we have something which others have missed and are in need of. Once men see the pearl of great price, they will sell all that they have to obtain it.—*Dr. W. B. Selbie, in "The Christian World," London.*

The Lincoln Group of Boston

Left to right, seated—Mrs. Emma E. Built of the Special Collections Division of the Brown University Library, Providence, R. I.; Octavia Roberts (Mrs. Barton) Corneau, author, Boston; Edgar J. Rich, lawyer, Boston (member of executive committee); Kelsey B. Sweatt, Boston (secretary); F. Lauriston Bullard, chief editorial writer, *The Boston Herald,* Boston (president); Elwin L. Page, associate justice, New Hampshire Supreme Court, Concord, N. H. (member of executive committee); Herbert F. Jenkins, Brookline (treasurer); Mrs. Robert Barton, Foxboro. *Standing*—Arthur L. Hayden, Wellesley Hills; Robert Barton, Foxboro; L. O. Hartman, editor of ZIONS HERALD, Boston; Chandler Bullock, president of the State Mutual Life Assurance Co., Worcester; Norman F. Hesseltine, attorney, Boston (died February 1, 1943); Ralph T. Hale, publisher, Boston; Henry B. Van Hoesen, librarian of Brown University; Stacy B. Southworth, headmaster of Thayer Academy, Braintree; Herbert P. Wilkins (guest); Claude E. Simmonds, Newton; Raymond S. Wilkins, lawyer, Boston; Arthur M. Schlesinger, professor of history, Harvard University, Cambridge; John A. Day, a Nieman Fellow at Harvard (guest); William Lincoln Palmer, genealogist, Boston. The following named persons, not present when the picture here reproduced was taken, are or have been members of the Lincoln Group: Gardner W. Allen, author, Boston; Frank Maloy Anderson, department of history, Dartmouth College, Hanover, N. H.; Laurence L. Barber, minister of the Orthodox Congregational Church, Arlington; Paul H. Buck, assistant professor of history, Harvard University; Bernard De Voto, author and magazine writer, Cambridge; George R. Farnum, lawyer and former assistant United States attorney general, Boston; Miss Mary Bowditch Forbes, "The Lincoln Cabin," Milton; Claude M. Fuess, headmaster of Phillips Academy, Andover; W. P. Hawley, insurance, Baldwinsville (deceased); Warren Jacobs, Braintree; Harry F. Lake, lawyer, Concord, N. H. (deceased); James Morgan, editorial department, *The Boston Globe,* Boston; Guy Richardson, editor of *Our Dumb Animals,* Jamaica Plain; Leon Burr Richardson, department of chemistry, Dartmouth College; Arthur M. Schlesinger, Jr., Junior Fellow at Harvard; Edward C. Stone, United States general manager, The Employers' Liability Assurance Corporation, Boston; Mrs. Charles M. Thayer, Worcester; Carl E. Wahlstrom, probate court, Worcester. The following are corresponding members: Waldo Lincoln Cook, editor of *The Springfield Republican,* Springfield; Joseph S. Jackson, in charge of Special Collections, Brown University Library (now in the service); J. L. McCorison, Jr., president of Yankton College, Yankton, S. D.; Frederick Olson, Milwaukee, Wis.

How They Lampooned Lincoln

(Continued from page 125)

assassination, this London newspaper published an apology for that particular cartoon and in the same issue published a cartoon with four figures in it. Lincoln was lying dead on a bed. At the foot of that bed was the figure of a woman with her head buried in her knees weeping, at the head of the bed another figure of a woman weeping. Britannia stood by the middle of the bed laying a wreath on Lincoln's breast. This was Sir John Tenniel's offer of apology and regret for the tone of his series of cartoons in *Punch,* the climax of which was the cartoon showing Lincoln with the blood of American soldiers dripping from his hands and entitled "Murderer."

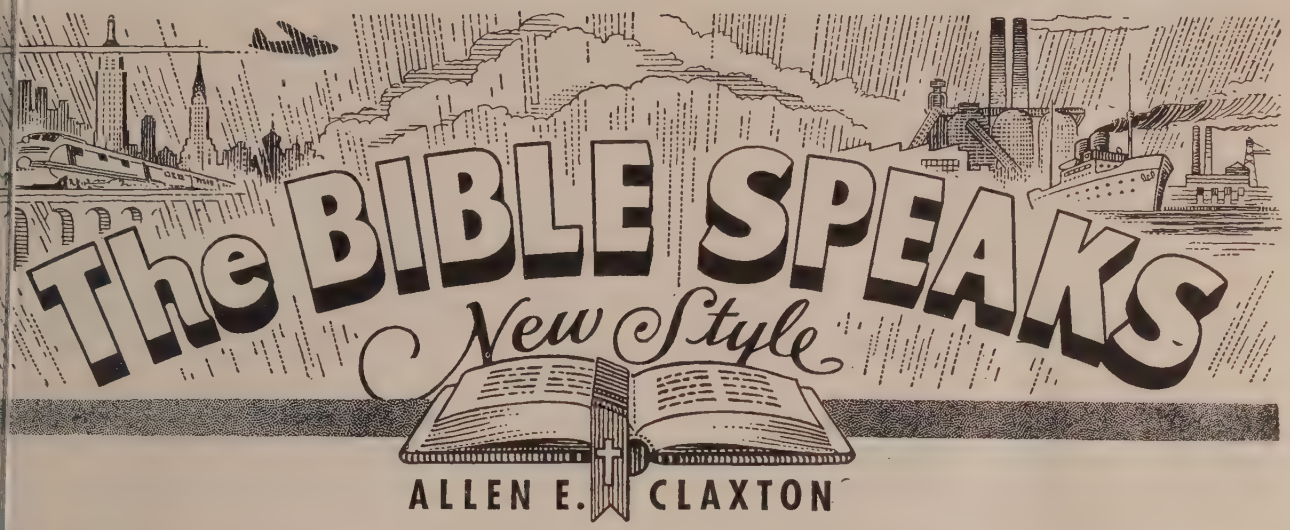
In that issue of *Punch* following the assassination, there was published a letter from Victoria Regina sent to Mrs. Lincoln, a sort of woman-to-woman letter of sympathy. It read:

> No one can better appreciate than I can, who am myself utterly broken-hearted by the loss of my own beloved husband, who was the light of my life—my all—what your suffering must be; and I earnestly pray that you may be supported by Him to whom, alone, the sorely stricken can look for comfort.

In that same issue of *Punch,* which during four years had continuously satirized and slandered Lincoln, came verses that were written by Tom Taylor, author, curiously enough, of "Our American Cousin," the play that Lincoln was watching when he was shot by Booth. The verses included these two stanzas:

> Beside this corpse, that bears for winding sheet
> The Stars and Stripes he lived to rear anew,
> Between the mourners at his head and feet,
> Say, scurril jester, is there room for *you?*

> Yes, he had lived to shame me from my sneer,
> To lame my pencil and confute my pen—
> To make me own this hind of princes peer,
> This rail-splitter a true-born king of men.



All Clean

Mary, ten years of age, was very impatient with her ›ther, Bob, aged eight. It was time to be off to school, t Bobby's face and hands failed to pass his mother's spection. "Scrub them," she said, "and don't forget ur knees and your ears."

Bobby seemed willing enough and went at it again. Hurry up," said Mary, "we'll be late."

Looking in the mirror to survey his second attempt, ›bby dried himself and faced his mother again. "I'm l clean now."

"That's pretty good, Bobby. Much better. You are a ›an boy now." She turned him around. "Wait a min-e! Look at the back of your neck! And what are these ›tches behind your ears?"

"I couldn't see the back of my neck, Mommy. I ashed all the dirt I could find."

"Here, give me that washrag. Mary, bring me a towel. guess there are some things that even good boys can't for themselves. Some day you'll realize how impor-nt it is to be clean."

"Hey, gee whiz, Ma, that hurts."

"I'm sorry, Sonny. Unless I wash you, you'll go to hool dirty, and it would look as if you didn't have any mily, or even a decent home to live in. The teachers ght think that your mother and father didn't want u any more, and that you didn't belong to anybody. ›w would you like that? Here, dry yourself."

"O. K., Mom. Hey, Mary, wait up! I'm coming. ›od-by, Mom."

"Good-by, Sonny."

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. (John 13:6-8.)

Reasonable Implication

Apart from theological and philosophical arguments, are there any plain, home-grown, garden-variety reasons for believing that God really cares what happens to us? When we sing, "Be not dismayed whate'er betide, God will take care of you," is that merely wishful thinking?

Well, let's see what evidence we can find. Mr. Jay Fredericks and I have known each other for years. I have had many favors from his generous hands. The other day he purchased four tickets to the coming Philharmonic Concert and gave two of them to me. How do I know he will not browbeat and insult me and my wife at the concert? Surely it is reasonable to assume that he who has done so much for me in a Christian way will continue to be at least a gentleman.

Suppose we look at the Appleton family. They want to adopt another baby. How do I justify that strong recommendation I just sent to the Children's Friend Society? In this way. I know how the Appletons behave generally. They are moral, clean-living, dependable people. They have been wonderful foster-parents to the first child they took into their home, and have denied themselves many privileges for the sake of that youngster. Isn't it a fair assumption that they will make good?

Major Whiteside is more than popular with the men in his battalion. They've been through several bloody engagements together, and not once has he failed in his responsibility. Did you notice that his right arm is in a sling? It wouldn't be if he hadn't gone after Private Williams, who had been left behind wounded when his foxhole was isolated. Major Whiteside's own son, Jim, is in that same battalion. He's been reported missing for three weeks now. It seems that the major wanted information concerning certain enemy outposts and Jim was one of two men who volunteered to go after it. It was practically a suicide mission. The major knew it and could have withheld his son, but the safety of the entire battalion was at stake and he took the risk. Jim's buddy returned alone with the vital information. The men under Major Whiteside know what their commander will do for them.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? (Romans 8:32.)

A Catechism on the Negro

Questions by the Editor: Answers by Clifford Church Douglass

Question: How many Negroes are there in the United States?

Answer: Approximately 13,000,000.

Question: How do you account for the all too common treatment in America of the Negro as an "inferior person" when those of other races, like the East Indians, are accepted on an equal basis?

Answer: Discrimination, segregation, and all the various forms of color prejudice in so far as the Negro is concerned are the inevitable aftermath of slavery. Prejudice in the United States is in a large measure inherent, and is kept alive by political demagogues, and labor in so far as it fears the potential economic possibilities, which increase as the Negro advances in education. Colored peoples of other nationalities who are known to be inherently aggressive, whereas the Negro has been docile and passive, conciliatory (this was the doctrine of Dr. Washington), are respected because of that inherent aggressiveness which is supported by history. Isolation and nationalism have contributed to apathy and indifference, and it would appear that many white Americans without the moral courage to challenge a status quo of restricted or limited democracy, etc., despite much lip-service to the contrary, are in truth pharisaical in their attitude toward the native colored American. The result is a rather sad commentary on contemporary society, the church, government, and the body politic. The most ignorant and depraved white American in his ignorance would have somebody to be "superior" to, and the true concepts of democracy, human dignity, and, yes, religion have become matters of expediency. The Sermon on the Mount is definitely in reverse.

Question: How is the Negro treated in Great Britain and in France?

Answer: In England, *i. e.* the British Isles, there are not many Negroes. However, the only discrimination and prejudice thus far encountered by Negro troops there at present was carried there by and exists mainly within the A. E. F.

The treatment of Negro colonials follows the pattern of British imperialism—for example, India, Jamaica, British West Indies.

In France, prior to its fall, France's treatment of the Negro was tolerant. Negroes have sat in the Chamber of Deputies. They enjoyed freedom of action—a minimum of discrimination and prejudice. More than 500,000 black colonials died in vain to save a decadent France!

Question: Is discrimination largely confined to the Southern States?

Answer: Not particularly. There is discrimination North, East, and West as well as South. In the South it is in the open; elsewhere it is subtle, disguised, and implied. Today in America it enters into every phase of Negro life in varying degrees. The theory of human equality as yet is merely theory.

Question: Do you sense any great improvement in the field of race relations during the last twenty-five years?

Answer: Yes, due to the Negro's educational advance, some gains have been achieved. The war has accelerated for the time being his "evolution." This advance may be "synthetic" because it is the result of economic necessity—alone. If he can consolidate these gains and weather the storms of post-war reaction—that is the test. Don't forget Mark Ethridge's remarks (Birmingham, Ala.) to the effect that all the might of the Axis powers would not make the South give up social segregation, etc. But withal, the Negro has many loyal white friends who dare to own his cause. Outstanding today are the President and Mrs. Roosevelt, Wendell Willkie, Pearl Buck, Herbert Agar—to mention only a few.

Question: Discuss the "color line" in relation to politics and education.

Answer: This subject is a thesis in itself. Despite economic underprivilege, inferior educational opportunities and the manifold disadvantages and discouragements that grow out of the persistent prejudices which everywhere tend to be directed against the Negro, he has withal made phenomenal progress. Educational facilities are at their worst in the former slave-holding states—the poll-tax states of the "solid" and, I might add, Bourbon South where the "professional Southerner" holds sway.

The relation of the Negro to American politics is only another phase of the so-called Negro problem, and as such it is influenced in no uncertain manner by mental attitudes, limitations, and "customs long established." It is a saga of exploitation by the dominant race—a record of the successes and disappointments, the vices, the follies and the quarrels of those who have contended for power. Reduced to political impotency shortly after the turn of the century, the decline of the Negro reached its nadir three decades later in a period of depression. He was relegated to a precarious position at the economic margin from which, as the result of economic necessity alone, he is slowly extricating himself. As he emerges from the slough of economic despond with the light of new horizons in his eyes, it becomes increasingly apparent that the economic and political phases of his struggle (they are closely related) for full realization of democracy and human dignity do not permit his escape from the drab stages of "bread and butter" politics. There are no short cuts to Utopia, or Shangri-la! He must, it seems, lift himself by his own bootstraps.

Although the Negro is disfranchised in the South, migration to the urban centers of the North, where his constitutional rights are not circumvented, has enhanced his political potentialities. In the pivotal states of the North, the Negro vote represents a respectable balance of power. His vote has a definite influence on national politics in particular, and on local politics in varying degrees. In politics the Negro is no longer bound by tradition. He must use his political power to get a better deal for himself.

Question: Can you give any examples of the corruption of justice in the courts in cases where Negroes have been involved?

Answer: The word here, I think, should be circumvention, denial, or just plain arbitrary *in*justice.

Yes, the Scottsboro case—and any lynching case. Negro crimes against Negroes receive only perfunctory procedure with minimum sentences. Negro crimes against whites may result in lynching. If not, the sentences are harsh and maximum. This is the South. In the North, no, generally speaking.

uestion: Has the church measured up to its Christian ls in its treatment of the Negro?

nswer: No, generally speaking. This could be devel- d further, but I will not labor the point lest I offend.

uestion: What can you say of the Negro in relation to ice with the armed forces in this war?

nswer: I have said plenty. I am using the words of ndell Willkie, before the N. A. A. C. P. [National ociation for the Advancement of Colored People] nvention, Los Angeles, not so long ago. He said:

But what of our own country? The overwhelming jority of white Americans hold an almost irremovable cept of the Negro—and of other colored peoples in the rld—as being second-class citizens and human beings. en today when alarming news comes in from the ssian battle-front, from Egypt, and from the Pacific, s determination to yield not one inch in the struggle to p the Negro down goes on practically without abate- nt. Under public pressure our Navy, begging for ruits and officer material, yields only slightly to a nand for an easing of the barriers against service by groes in the Navy. The Army is a little better, but not atly so. Dominated by racial attitudes of the most iously anti-Negro states of the deep South, the War partment fails to act on the request of more than 500,000 ite Americans that it at least begin the breaking down the segregation pattern through the establishment of e Army division to which men would be admitted on basis of merit, instead of their color or religion. It uses to budge despite the gratifying success of the icer training program in which 759 Negroes are being ined as Army officers along with white fellow Amer- ns, in camps most of which are located in the deep uth."

The Negro man at this critical time is required, but nied equal opportunity, to fight for his country. He is e victim of untoward incidents, discrimination, and nat-not. Regardless of all this, the Negro along with en of all colors is fighting and dying on the far-flung ttlefields of this Armageddon, with the light of valor in s eye, and courage in his heart. Out there, racial periority, "white supremacy,"—that is to say, the myth race,—are being evaluated in the light of cold realism d true perspective.

The treatment of the Negro, his paradoxical role in con- nporary society, constitutes a definite challenge to the oral fortitude of this nation.

Question: What do you think of the charge of Dies ainst prominent Negroes?

Answer: Very silly indeed. Walter White, William ckens, and Mary McLeod Bethune are truly great nericans who seek the "four freedoms" here. May their be increase!

Question: Is lynching of Negroes on the wane?

Answer: I don't think so. It isn't called lynching any ore. Men just disappear. They aren't heard from any ore. There is no publicity. "A rose by any other me," etc. To the contrary, there are indications of creased "tension."

Question: What are some of the methods being used Negroes to overcome discrimination?

Answer: There are the Urban League and the .A. A. C. P. They have educational campaigns. They empt to direct opinion into favorable channels. The rban League stresses the procuring of employment and tter economic relations. The N. A. A. C. P. fights tooth d nail every infringement upon the constitutional rights of the Negro. Many individual Negroes who have economic contacts with white people are ambassadors of good will and understanding. The method is simply the Golden Rule.

Question: Is there, in your opinion, any danger of a revolution of violence on the part of American Negroes?

Answer: No. You phrase your question negatively, or perhaps you are expressing an opinion.

The violence will come, if it comes, as it always comes. The white man attacks the colored man when he is sure the odds are overwhelmingly in his favor. That is the history of mob violence and the sadism of the rope, gun, and torch. This is "white supremacy" in action.

Question: Please state in a few words just "what the Negro wants" in his native America.

Answer: He wants all those things men are today fighting and dying for. He wants justice, equality, freedom, and human dignity. He wants his constitutional rights respected in every part of this nation which is supposed to be both democratic and Christian. He wants the same things every other American wants. He asks no special privilege. He wants economic equality, political equality, racial equality. He wants good jobs, good wages, good schools, better housing, wholesome recreation, police protection, justice in and out of the courts, a larger share in civic improvements, and a chance to make the most of himself and the same for his children—the same as other Americans.

Surely it is not inconceivable that he should expect and receive ordinary courtesy and consideration, ordinary justice and fair dealing, and ordinary consideration of deference and respect as he goes all out in defense of democracy and freedom for all. In short, he wants the opportunities of full citizenship, human dignity, and respect. "According to his virtues, let us use him with all respect."

Pericles almost 500 years before Christ was born said: "The strongest-hearted are those who with the clearest vision of both the pleasant and the unpleasant things in a situation do not shirk from facing it." That was a long, long time ago.

It's Funny—But Is It Fact?

Ruth Taylor

You know what I mean—the jokes that are clever, insidious propaganda. Funny—but not fact. You have laughed at them—and been half ashamed of yourself for doing it. And sometimes before you realized it, you've repeated them.

The jokes I mean are started by subversive cells in various parts of the country. Carefully thought out, and planned with an eye to real humor, they are picked up and unthinkingly repeated—and then they spread like the ripple caused by a stone thrown in the water.

There are the jokes about our allies. You know as well as I that the flood of anti-British jokes was German-inspired. Many people have a totally false view of Britain's war effort because of these jokes.

Then there are the floods of national jokes which tried to establish a racial difference between people of similar bloods by emphasizing so-called characteristics. These are the jokes planned to create disunity.

Then there is the religious joke—based on something that will slight or throw mud on some faith or on the believers in some creed.

There is just one thing that can be done, one way in which to stop joke-propaganda. And that is to follow a simple rule—*don't repeat it!* Let the story die with you.

Bishop G. Bromley Oxnam will be the preacher on Columbia's Church of the Air, Sunday morning, February 21. Following the broadcast, he will occupy the pulpit of Foundry Methodist Church, Washington, D. C., at the morning service.

Rev. Nelson R. Pearson, a member of the Maine Conference for more than half a century, died on Saturday, January 30, after a lingering illness, at the home of his daughter, Mrs. Esther Hewett, 36 Coulton Park, Needham. Funeral services were held at the Eaton funeral parlors in Needham, Rev. Carl N. Garland, pastor of the Needham Heights Methodist Church, officiating, assisted by Rev. Charles H. Davis, also a member of the New England Conference and a resident of Needham Heights. A more extended notice will appear in a later issue of the HERALD.

Rev. D. Stanley Coors, pastor of Central Methodist Church, Lansing, Mich., has been elected president of the Michigan Council of Churches and Christian Education. Dr. Coors, at one time a vice-president of the council, has recently been serving as the chairman of its department of evangelism.

Dr. William E. Park, president of The Northfield Schools, preached Sunday evening at Oak Square Methodist Church, Brighton. The pastor of that church, Rev. John B. Olds, is a graduate of Mount Hermon, a Northfield School, class of 1927.

Dr. A. Garfield Anderson, who after thirty years of medical service under the Methodist Church in Union Christian Hospital, Pyengyang, Korea, was transferred to Nyadiri, Southern Rhodesia, Africa, to build a new hospital and medical service "from the ground," has been drafted by the British Government to superintend a clinic and hospital and a leper colony of 500 patients, at a place twenty miles from Nyadiri; and also a small hospital thirty miles in another direction.

A letter from Mrs. Earl P. Bassett of Attleboro, written at Penney Farms, Fla., brings word that her mother, Nellie Durham (Thompson) Morgan, wife of the late Rev. Fred H. Morgan, for many years field agent of ZIONS HERALD, died in Penney Farms on Monday of last week, February 1, after a brief illness. She was in her seventy-fourth year. A simple service was held in Penney Farms, to be followed in the spring by services and interment in Morrill, Me. The HERALD will publish in an early issue a suitable tribute to Mrs. Morgan.

Rev. Robert Johns Trevorrow, who died at his home in Hackettstown, N. J., a week ago Sunday at the age of sixty-five, had been president of Centenary Junior College (formerly Centenary Collegiate Institute), a Methodist girls' school located in Hackettstown, since 1917. A native of England, Dr. Trevorrow was a graduate of the College of the Pacific, in California, and of Drew Theological Seminary, Madison, N. J. After pastorates in California and New York State, he became president of Drew Seminary for Young Women, Carmel, N. Y., in 1913 and served there until he went to Centenary in 1917. Dr. Trevorrow was a former president of the Educational Association of the Methodist Episcopal Church, the American Association of Junior Colleges, and the Junior Council of Middle States Association of Colleges and Secondary Schools. He leaves a widow, Edith Carpenter Trevorrow, dean of Centenary, and a son, Robert, Jr., of Washington.

Chief Specialist Robert William Feller, U. S. N., better known as Bob Feller, pitching star of the Cleveland Indans, and Miss Virginia Winther of Waukegan, Ill., were married recently in the First Methodist Church of Waukegan. "Bob," says the *Michigan Christian Advocate,* "has long been known to be a Methodist besides being one of baseball's greatest pitchers."

Rev. and Mrs. E. E. Edling, missionaries of The Methodist Church in Malange, Angola, Portuguese East Africa, arrived in New York for a year's furlough on January 29. Their voyage across the South Atlantic was reported "uneventful." They may be addressed at Huntington, Mass.

Rev. George H. Redding of the New Jersey Conference, at one time a member of the former Vermont Conference, has recently been bereaved by the death of his wife, Grace Gilbert Redding. Besides her husband, Mrs. Redding leaves a son and a daughter. Mr. Redding, although retired, is serving the Tannersville Circuit in the Philadelphia Conference.

Chaplain Elmer I. Carriker has been transferred from Westover Field, Chicopee, to San Bernardino, Cal., where his address is: H. Q. Air Depot Control Area Command. Chaplain Carriker now holds the rank of captain, having been recently promoted.

Mrs. Charles M. McConnell of Newtonville was called to Cleveland, Ohio, last week by the death of her mother, Mrs. Benjamin F. (Louise M.) Dimmick, which occurred on Friday, February 5. Mrs. Dimmick was the widow of Rev. Benjamin F. Dimmick, who was for many years a leading Methodist preacher in Ohio. Dr. Dimmick was pastor of Central (forerunner of Epworth) Church, Cleveland, when the Epworth League was launched at a meeting held in that church. Mrs. Dimmick represented the old Epworth Church at the laying of the cornerstone of the present Epworth-Euclid Church a few years ago. She leaves four daughters, six grandchildren, and one great-grandchild. She was ninety-two years old.

Bishop John W. Robinson is reported in a recent issue of *The Indian Witness* as staying with Lieut. and Mrs. James Mathews in Karachi, India. The bishop was not able to make satisfactory arrangements to sail from Bombay and was advised to proceed to Karachi, there to await further developments. His address in that city is: Quetta House, Ghizri Road.

The engagement of Rev. H. Clayton Ackley, student in Boston University School of Theology and pastor of St. James Methodist Church, Manchester, N. H., to Miss Marjorie Bates has been announced by Miss Bates's parents, Mr. and Mrs. Everett E. Bates of Marblehead. Mr. Ackley is the son of Rev. Howard C. Ackley, pastor of Trinity Methodist Church, Schenectady, N. Y., and Mrs. Ackley. He attended Ohio Wesleyan University and was graduated from Birmingham-Southern College in Alabama. Miss Bates, an alumna of Boston University College of Liberal Arts, is now studying for her master's degree at Boston University School of Education.

Rev. Harry A. Hanson, Methodist missionary on furlough from India and now living at 31 Brooks Avenue, Newtonville, has been notified of his election as principal of Lucknow Christian College, Lucknow, India, at the annual meeting of the board of governors held on January 30. Mr. Hanson will succeed Dr. Murray T. Titus, who is due to return to the United States on furlough.

Dr. John Coleman Bennett of the Pacific School of Religion, Berkeley, Cal., has been appointed professor of Christian theology and ethics in Union Theological Seminary, New York City. Dr. Bennett is widely known as the author of "Social Salvation" and "Christian Realism." His new appointment becomes effective July 1.

With the birth of a son to Mr. and Mrs. Austin W. Berkeley (Jane McConnell) on Friday of last week, February 5, in Newton, Professor Charles M. McConnell of Boston University School of Theology, and Mrs. McConnell, became grandparents for the first time. The infant has been named Charles Melvin for Professor McConnell. The paternal grandparents are Professor James P. Berkeley of Andover Newton Theological School, and Mrs. Berkeley. The infant's father is now enrolled at the Officer Candidates' School, Fort Washington, Md.

Mrs. George M. Bailey has suffered a bereavement in the death of her mother, Mrs. Clara M. Sprague, on February 1, at the age of ninety. Mrs. Sprague, widow of Hon. Charles E. Sprague, resided for many years in Seattle, Wash., she and her husband having left their native Maine for the West Coast about forty years ago. In failing health, Mrs. Sprague came four years ago to make her home with Rev. and Mrs. George M. Bailey at 51 Westbourne Road, Newton Centre. Private funeral services were held at their home on Wednesday afternoon of last week. Burial will be in Seattle. Besides her daughter, Mrs. Sprague is survived by two sons, Albert E. Sprague of Seattle, and Frank B. Sprague of San Francisco; seven grandchildren, eight great-grandchildren, and one great-great-granddaughter.

The National Christian Council, representing all the Protestant churches of India in its membership, has recently expressed itself as "deeply distressed over the existing deadlock and the growing bitterness and misunderstanding" between Great Britain and India. In this the first resolution ever passed by the council on the political situation in India, it says: "Believing that the fundamental issues are spiritual, we plead for a solution through the reestablishment of good will, mutual respect and trust. We urge [the Indian] Congress to take no action which will endanger such a solution. We also urge the Government to make a fresh approach to

problem of securing India's complete free-
n. We appeal no less urgently to all
r political parties. Failing a settlement,
e cannot but be a great addition to the
of anger and hatred in the world, leav-
for future generations a heritage of strife
resentment."

Hedding Hall, classroom and administra-
building of Illinois Wesleyan University
Bloomington, was recently destroyed by
re believed to have been caused by elec-
wiring. The loss was about half cov-
by insurance, according to the president
the university, Dr. W. E. Shaw. Mean-
ile the work of the school goes on, and a
mittee is already at work looking toward
permanent plan for campus buildings and
development of a larger program to meet
ure needs.

A $40,000 fireproof building at Pratt and
mmerce streets, Baltimore, Md., has been
rchased by the Baltimore Goodwill Indus-
es, which will occupy the structure as soon
remodeling is completed. Renovations
ll include the installation of a chapel for
igious services.

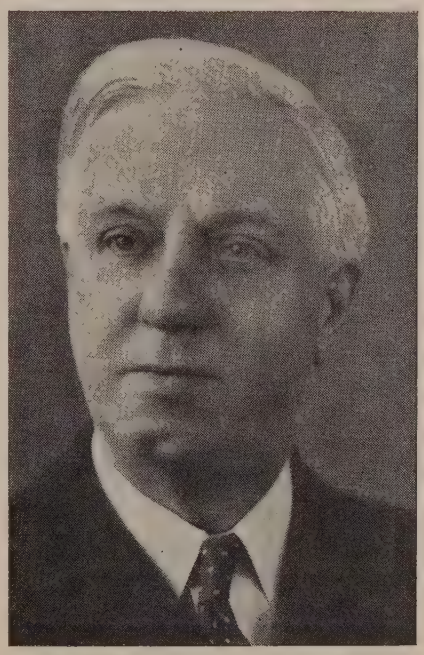
The twelve churches in which the gospel
ms of Boston University School of Theol-
y are serving for the month of February
: Robinson Methodist, Malden; First
ethodist Church of Newton, Newton Upper
lls; Methodist Church, Holbrook; Central-
le Methodist, Lowell; Old South Method-
, Reading; Congregational Church, West
xbury; First Methodist, Dorchester; Imman-
l Methodist, Waltham; Methodist Church,
hitman; Washington Boulevard Method-
, West Roxbury; Boston Street Methodist,
nn; Methodist Church, South Tewksbury.
he student captains of the teams are, re-
ectively: Hillis Slaymaker, Clyde Ash,
dwin Hambrick, H. Richard Welliver,
onard Whitney, Clarence Shepard, Wen-
ll Coe, John Olson, Richard Tillapaugh,
merson Smith, Victor Rankin, and Lewis
aming.

More than twice as many fatalities were
used by automobiles in Great Britain in
42 as were caused by German air raiders,
cording to a report made public last week
the Ministry of War Transport. The
ures were 6926 for highway accidents as
ainst 3221 for air raids.

The new building of the Union Theologi-
l Seminary in Buenos Aires, Argentina, is
ady for occupancy with the opening of the
w year in March. Already the matricula-
n is filled, and for the first time in its
story this important institution is able to
oose from among the applicants only those
st fitted to enter upon preparation for
ristian service.

The centennial of the birth of Russell H.
nwell, known to millions of Americans
rough his famous inspirational lecture,
cres of Diamonds," falls on February 15.
. Conwell, who was successively a soldier,
yer, journalist, clergyman, and educator,
s born in Worthington, Mass., the son of
ethodist parents, and was educated at Wil-
ham Academy. It was while practising
v in Boston that he quite unexpectedly
gan his ministerial career as pastor of a
all Baptist church in Lexington. So suc-
sful was he that he received an invitation
Grace Baptist Church in Philadelphia, Pa.
at very small congregation, he built into
e of the largest Protestant churches in America, worshiping in the Baptist Temple, at that time the largest Protestant church edifice in the United States. He also founded Temple University, in Philadelphia. His lecture, "Acres of Diamonds," which he delivered more than 6000 times in every part of the world, earned him upward of $7,000,000, virtually all of which was turned over to poor but deserving young men and women, for education.

For the fourth successive year, the Protestant churches of Greenfield and the Hebrew Synagogue are cooperating in a University of Life for the discussion of vital problems. The program is held Sunday evenings, from six to eight o'clock, beginning January 31 and continuing through March 7. The time schedule is as follows: 6-6.20, supper; 6.25-7.10, interest groups; 7.15-8, evening chapel. There are five interest groups, namely, "War-Time Nutrition," "Christian Personality in Business," "Town Meeting Discussion Group," "The World After the War," and "The Open Door for Youth." Different outside speakers are to be heard in the chapel programs. The co-pastors for the University of Life are Rev. Ralph L. Rood of First Baptist Church, Rev. Kenneth R. Henley of First Congregational Church, and Rev. G. Albert Higgins of First Methodist Church.



Joins Quarter-Century Class

The number of Methodist ministers who remain at one church for twenty-five years is not so large but that the achievement of a pastorate of that length is worthy of note. A new member of this quarter-century class is Rev. Frederick Spence, who recently completed twenty-five years as pastor of First Methodist Church, Jackson, Mich. Celebration of the anniversary by the church included a special service on Sunday morning, January 24, when Dr. Spence delivered an address on the subject "Twenty-Five Years: A Retrospect," and an anniversary banquet on Monday evening, January 25, when Bishop Raymond J. Wade of Detroit extended greetings and Dr. Henry H. Crane, pastor of Central Methodist Church, Detroit, made the principal address. Dr. and Mrs. Spence were presented a purse on behalf of the church and friends. The present beautiful edifice of First Church was erected early in Dr. Spence's pastorate.

With Our Writers

Dixon Hoag, Old Lyme, Conn.; minister of the Congregational Church.

William L. Stidger, Boston; long a follower of the Lincoln trial.

Boyd M. McKeown, Nashville, Tenn.; secretary of the department of public relations, Division of Educational Institutions, Board of Education of The Methodist Church.

Emory Stevens Bucke, Hyde Park; pastor of the Methodist Church.

Daniel Lyman Ridout, Philadelphia, Pa.; pastor of Camphor Memorial Methodist Church.

Clifford Church Douglass, Roxbury; a Boston Post Office employee who, as a Negro, has given careful thought to the race problem and its possible solution.

One of the secretaries of the Board of Missions and Church Extension of The Methodist Church received this letter recently from a friend who is a member of a Mid-Western church: "I saw Mrs. C—— N—— today (she is a prominent member of the Methodist Church here), and she had a letter from her son in the service, from India. He could not name the town from which he was writing, but he said he wanted to take back all of the criticism which he had uttered in the past about the missionaries. He had seen them in action, they were doing a grand job, cleaning things up, making for sanitation, etc. He was also most enthusiastic about the young people of India whom he had met, and the influence of the missionaries on their lives."

West Virginia Wesleyan College has finished paying off its debt of $142,000 to the State of West Virginia, according to an announcement made by President J. W. Broyles.

The Africa Provisional Central Conference has been called to convene in Elisabethville, Belgian Congo, Africa, on June 4. With reference to it, Bishop John M. Springer in a letter just received, written at Elisabethville on December 22, says: "The five Conferences across Central Africa have elected their delegates, and there are twenty-six ministerial delegates so elected on the ratio of one to four. . . . Liberia elected delegates to the Central Conference two years ago, but they will doubtless have a new election at the forthcoming session of that Conference, which is to meet on February 3. With the development of air service along the West Coast, the way now seems open for me to get there and get back in reasonable time. My last round trip there took just about four months. This air service is a development of a little less than a year now. Certainly transportation is going to be a very different matter in the future from what it has been in the past." Bishop Springer sends with his letter the schedule of the Africa Conferences for 1943, over all of which he presides. In addition to the two Conferences already mentioned, the schedule is as follows: Southern Congo, Elisabethville, June 17; Central Congo, Wembo Nyama, July 13; Angola, Quessua, August 3; Rhodesia, Old Umtali, August 31; Southeast Africa, Gikuki, September 19.

Western New York Letter—

Bishop Seeks Light on District Superintendency

Distinguished Church Leader Dies—Indebtedness at Corning Underwritten—Checking Up on New Members

Lockport, N. Y., February 2.—Western New York has lost one of its distinguished churchmen in the death of Dr. Albert W. Beaven, president of Colgate-Rochester Divinity School. Dr. Beaven's entire ministry centered in the city of Rochester, where for twenty-one years he was pastor of the Lake Avenue Baptist Church, succeeding the late Dr. Clarence A. Barbour of Brown. Later Dr. Beaven succeeded Dr. Barbour at Colgate-Rochester, where he has done an excellent piece of administrative work, in addition to his many ecumenical and denominational activities and contributions. He was greatly beloved by people of all churches, and the religious life of Rochester will miss him keenly.

Rev. Leon B. Randall, district superintendent of the Buffalo District, is doing double duty at the present time, carrying on his work as superintendent and taking on the duties of the Buffalo and Erie County Council of Churches' executive secretaryship. For three years Dr. Randall has been president of the council. He has been asked now to take over the full-time job of its paid executive. The present arrangement is temporary, but the committee to fill the vacancy is quite convinced that he ought to continue in that office permanently. Dr. Randall has not given his final decision as yet.

* *

First Church, Corning, under the leadership of its capable pastor, Rev. Percy Frank Asher, has done an excellent job in underwriting its indebtedness of some $23,000. This has been a weight for some time. With a thorough canvass and many cash contributions, the entire amount will be cared for in a period of less than two years. A full program is being carried on in this community, which is feeling the economic surge of war work in its great glass industry.

* *

Rev. George O. Fisher, retired since 1935, an honored member of Genesee Conference, has joind the ranks of the church triumphant. Death came at his home in Rochester. Funeral services were held in Spencer-Ripley Church, Rochester. Mr. Fisher joined Northern New York Conference in full in 1902 and was transferred to Genesee Conference in 1908. For many years he was chairman of the Board of Stewards of the Conference, and an indefatigable worker both in his charges and in his responsibility to the Conference claimants. His was a quiet manner, that of a Christian brother and friend. We shall miss him in our midst.

* *

Lay Activities programs are going forward under two capable lay leaders. Thomas B. Clay, Buffalo storekeeper and active official of Plymouth Church, Buffalo, is Conference Lay Leader and is on the job, as is Charles W. Avery of the Hamburg church, who serves as District Lay Leader. They are holding conferences with laymen regularly and are stirring up much enthusiasm and interest in the coming Laymen's Sunday prior to Methodism's Week of Dedication.

* *

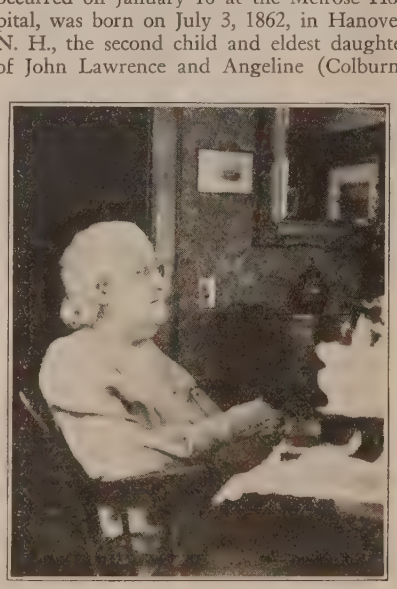
Bishop Charles Wesley Flint and his district superintendents are having their pastors do something right now that was never done in the days of the old mass evangelistic programs. One year after our Area-wide Visitation Evangelistic Campaign under the leadership of Dr. Guy H. Black, each pastor is checking over the list of people that were then received into the church. That list was sent by each pastor to the superintendent, who now returns it for a check-up. How many of these people are now very active in church work? come to church only seldom? have no interest? etc. A report of this recanvass will do two things: first, show how effective this form of evangelism is; secondly, prove whether or not the churches have followed the most important feature of the Guy Black program—that of assimilating the newly received members into the life and service of the church.

* *

Bishop Flint has requested all his pastors to write him frankly about the district superintendency! His appeal was hardly a want ad, and yet, having at least eight superintendents to appoint in his three Conferences within the next thirty months, he wanted men to tell him what they thought were the qualifications for the office. There has been no news flash from the bishop's office concerning the number of responses that come in with each mail! PAUL MORRISON.

Champion of Good Causes

Mrs. C. C. P. Hiller, whose death, as announced in a previous issue of the HERALD, occurred on January 16 at the Melrose Hospital, was born on July 3, 1862, in Hanover, N. H., the second child and eldest daughter of John Lawrence and Angeline (Colburn)



THE LATE MRS. C. C. P. HILLER

Norris. She attended Thetford Academy, Thetford Hill, Vt.

Coming to Boston, she engaged for a time in clerical work. Later, she became one of the missionaries of the City Missionary Society of the Congregational Church, serving at Mount Vernon Church, Boston, under Dr. S. E. Herrick and afterward at Second Church, Dorchester, under Dr. Arthur Little. It was in Second Church on June 30, 1904, that she was married to Rev. C. C. P. Hiller of the New England Conference of the Methodist Church.

Dr. and Mrs. Hiller began their itinerancy together on the yoked charge of Westford (Congregational) and Graniteville (Methodist). Their appointments thereafter were successively: Wesley Church, Springfield; First, Everett; First, Boston; Melrose; Federated Church, Millbury; Federated Church, Chicopee; superintendency of the Lynn District; Wilmington; Newton Highlands. While they were stationed at Newton Highlands, Mrs. Hiller's health broke and in 1937 Dr. Hiller took the retired relation. They have since made their home in Melrose.

Mrs. Hiller was a woman of impressive personality and crystal-clear sincerity. Possessed of a keen mind, she was an avid reader of good books and was interested in great movements. She loved beauty everywhere, in nature, art, and humanity.

She was a winning speaker, a successful teacher of classes for both adults and youth, and always interested in the agencies for women and children in every community. The Woman's Christian Temperance Union and all missionary work had in her a champion and helper.

Besides her husband, Mrs. Hiller leaves two brothers and two sisters.

Services were held on Tuesday afternoon, January 19, in First Methodist Church, Melrose. The pastor, Rev. G. Vaughn Shedd, officiated, assisted by Rev. L. W. C. Emig of Melrose, district superintendent of Lynn District, who offered the prayer, and Rev Alexander Stewart of Centre Methodist Church, Malden (of which Mrs. Hiller was a member), who gave the tribute. Burial was in Puritan Lawn Cemetery, West Peabody.

"We cannot have all we want if our soldiers and sailors are to have all they need."
—*Franklin D. Roosevelt*

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Springfield District Letter

★

ARLES W. JEFFRAS, Superintendent

'he consensus of opinion as expressed in ent quarterly conferences is that there is eepening of the concern of the people for ngs spiritual. Owing to many factors wing out of the war, this concern is not ays revealed in attendance or activity, but is nevertheless real. Speaking of condi- ns that make our work difficult and that ass the minister in carrying on his par- program, one pastor has this to say: verything is going pleasantly this winter, ept for: the loss of practically all of our ng men and many of our older men into armed services; a series of destructive ice rms, striking regularly on Sunday morn- g; the coldest winter in many a year; astic fuel shortages closing much of the ilding, curtailing our program, and finally cing us to an expensive conversion to coal; soline and tire rationing; a heart-breaking crease in removals due to defense-work nsfers; the ruining of the means of liveli- od of many of our members; a prolonged arlet-fever epidemic disrupting our edu- tional program and finally closing it down tirely; the stepping up of industry to enty-four hours a day, seven days a week e migration of women into industry with e consequent dislocation of home life; e rationing of food, thus all but abolish- g the institution of church suppers; the gh cost of living, skyrocketing taxes, and essure for War Bond buying having their fect on church income, while missionary ojects appeal desperately for help and 'special collections.'" This statement reveals the nature of the problem faced in many of our churches. No wonder that a deepening of the spiritual concern of a people is not made articulate in the program of the church!

On Christmas Day, among those whom he loved in his home in Athol, Rev. Edwin V. Hinchliffe, as previously announced in the HERALD, quietly made his transition to his heavenly home and ended an earthly career of distinction as a faithful and valuable servant of the church. He was a brother beloved among his brethren, and will be missed in this Conference where he had been a member for more than forty-five years.

Rev. Lester E. Evans, a Congregational minister, was selected as the pastor of the Federated Church at Warren and began his work there in the late fall.

The work of repairs and renovations goes on in the district. Chicopee Falls recently raised $1000 and spent it for interior decorating, greatly improving several of the rooms about the church. Athol has made fine progress in its campaign for $5000 with which to do a complete job of interior renovation South Hadley Falls spent $5000 in transforming its sanctuary and general renovation More than ninety per cent of the amount has already been raised.

Wesley Church, Springfield, was recently notified that it was a beneficiary in the will of the late Mrs. Jessie L. Young for a very substantial amount. Mrs. Young had been a member of Wesley Church for many years. We congratulate the church, and commend to all our people the idea of remembering our churches in our wills.

The pastors of this district will hold their Ministerial Retreat on March 3. However, owing to problems arising out of the gas rationing, the ministers will not be called together but will observe the day in private devotions. At a recent meeting they covenanted with God and each other to set aside the period from 9 to 11 a. m., during which period they will retire to their secluded place of prayer. Certain Scripture readings and devotional exercises will be followed by all. Each man, searching his own heart before God, will be conscious that he is one with his brothers who at the same time are on the sacred quest.

The spring District Conference will be held at Trinity Church, Springfield, March 16, from 2 to 5 p. m. On the same day at 6.30 will occur the banquet and meeting of the Springfield District Methodist Fellowship. Rev. Walter W. Van Kirk of New York is to give the address.

The observance of Covenant Sunday was general throughout the district. In most cases the observance called for a follow-up program which has been very valuable as a method of intensive cultivation. One of the most serious problems of every church is that of keeping membership in the church a vital thing for its people. Covenant Sunday has made a real contribution to this end and as such becomes an integral part of the preparation for the Week of Dedication culminating on March 7. The nature and purpose of the Week of Dedication has been placed before every quarterly conference. The pastor and his lay leader in every charge will carry out the program. We earnestly pray that this observance may prove indeed to be a spiritual revival for churches and people. We sincerely hope, too, that the offering given on March 7 for needs growing out of the war will be commensurate to those needs, and a genuine and sincere expression of the deepest impulse of our hearts.

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USO and the Negro Service Man

USO has many charges and many concerns. Today it is devoting long hours and deep thought to one of the most vital of these—the Negro service man.

Even though USO has been in operation more than a year, it is only recently that the care of the Negro on leave has been given the particularly concentrated attention it is now receiving. Nevertheless, USO had at its very inception a keen sense of responsibility to the Negro service man. Among the first policies it drafted was one which reads in part as follows:

"USO services are made available to all members of America's forces and to war workers in certain overburdened areas, as extensively as resources permit . . . in some communities separate facilities (*i.e.* for the Negroes) are required by law. In other communities adequate services may be provided in the same facilities. Wherever the camp is located, the USO should endeavor to help the entire community regardless of race, should feel a responsibility to all members of the armed forces located there."

The policy states, furthermore, that while it is not the primary function of the USO to solve deep-seated problems of race relationship, USO is obligated by the religious heritage of its member agencies to demonstrate respect for human personality, and by its interracial and interagency character to further tolerance and understanding.

In line with this policy, USO immediately allocated funds for the establishment of the needed number of clubhouses and units for the primary use of the Negro troops. Today these operations total approximately 108. The staffs of these centers and the recreational activities in them parallel those in centers used primarily by white troops. One of the newest, located in California, serves as many as 8000 men a month with an enrolment of some 300 hostesses. This clubhouse and others of its type give ample proof of the harmonious relationship possible between such centers and the residents of the community in which they are located.

In its Southern clubhouses, USO has provided equally comprehensive programs and in many instances has met with community assistance far exceeding expectations. The Negro director of a clubhouse in Louisiana has gained local respect to the extent that he now sits on the Mayor's Committee to deal with any troublesome situations that might arise. This example is not unique. Other communities have adopted similar practises.

Outside of these standard clubhouse provisions made for the Negro, USO also maintains Extension Services which are established in localities where the number of Negroes is too small to warrant the erection of a separate clubhouse. In such cases, the private resources of the community are frequently engaged and recreation is providd in local buildings such as schools, gymnasiums, and auditoriums.

In those communities where the same facilities are used by both races, the results have been, unfortunately, less happy. A good many factors play a role in the difficulties here, the chief one being that the majority of Negroes do not use these facilities freely. USO has tried to make it clear to all concerned that these centers are for the use of all members of the armed forces, but to many Negroes this is purely a theoretical privilege. A major part of USO's efforts i now being exerted to rectify this.

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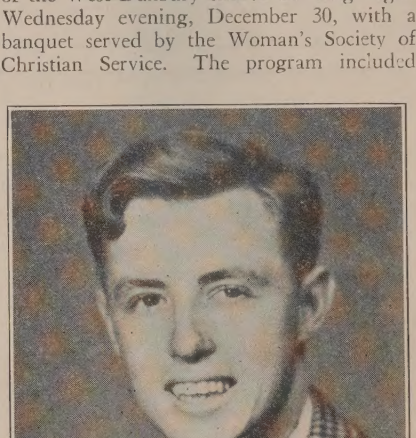
Seventy-Fifth Anniversary

Celebration of the seventy-fifth anniversary of the West Duxbury church building began Wednesday evening, December 30, with a banquet served by the Woman's Society of Christian Service. The program included



RONALD A. MOSLEY
Pastor at West Duxbury

readings by Mrs. Glover; a presentation of historical data about the church by the pastor, Rev. Ronald A. Mosley; the introduction of the guest of honor, Mrs. Abbie Litchfield, the first bride to be married in the church; and an address by Professor Charles M. McConnell of Boston University School of Theology.

Sunday morning, January 3, there was a special Membership Service, when all members were given membership certificates. In the evening the newly decorated sanctuary was rededicated. The pastor gave the "Purpose of the Assembly" and offered a prayer of rededication. Alfred Anderson, treasurer of the trustees, presented the church for rededication. The district superintendent, Rev. P. M. Spurrier, led the service of rededication and made the address. The Village Singers gave a cantata, "Adoration," by George Nevin.

Seventy-five years ago this past November, at the time of the Civil War Reconstruction Period in 1867, the cornerstone of the present West Duxbury Methodist Church was laid. This, however, was not the beginning of Methodism in the western part of Duxbury. Preaching by Methodist clergymen had begun in 1829 in the little section known as Ashdod, and a church building had been erected in 1832. Here the society worshiped for thirty-five years until in 1867 it was found that the center of the community had shifted to the present village of West Duxbury along High Street. It was therefore decided that the society should build a new church in the new center of the community, and a site was chosen at the corner of High and Taylor streets. And so, in 1867, the cornerstone of the new church building was laid. Seven thousand dollars was spent for the construction of the church, and on June 11, 1868, Rev. Samuel F. Upham dedicated the structure. At the time of the dedication, the indebtedness of $3500 was reduced by $800 in cash and subscriptions. Later, $300 was deducted from the debt by the sale of the old church building and lot. The remainder was gradually taken care of by rents received from the pewholders.

In planning for the seventy-fifth anniversary, extensive repairs were decided upon. The church auditorium has been completely renovated. Old wallpaper has been removed and coats of paint have been applied, the ceiling being white and the walls cream. The pews and floor also were painted, and new seat cushions have been made. The response of members and friends was such that no indebtedness was incurred for the change that have been made.

The present pastor, a student at Boston University School of Theology, has served the church since February, 1941.

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'he Committee on Christian Literature Latin America has been engaged for two rs past in outlining a literature program the basis of findings and recommenda ns of the All-Latin America Conference Christian Literature held in the city of xico, July 21-25, 1941. The program calls an expenditure of $15,000 a year for ten rs. The offer now made is the first large lividual contribution received.

nterest in and need for Christian litera e in Latin America is greater today than r before. Advance in education is creat many new readers. A new spirit of quiry is abroad. There is marked new endliness toward North America and the rk of evangelical missions. All Latin nerican countries are being flooded with propaganda of Naziism, Fascism, and mmunism. Now is the strategic time for ristian missionary advance in Latin Amer through the use of Christian literature.

Contributions in any amount to the liter re fund may be sent to the Committee on ristian Literature for Latin America, ade Crawford Barclay, chairmaan, 150 th Avenue, New York, N. Y.

ussia, Yesterday and Today

Russia and the Minorities Problem

Speaking recently at Boston University in Russian lecture series, Nicholas P. Vakar, ssian writer and journalist, said the prob n of national minorities and restoration of vereignty of peoples remained the crucial d most controversial part of the planning future peace.

He said further: "It is scarcely to be pected that the leaders of the United ations will do any better in handling the oblems of Europe after this war than they ve done or are doing now in their own nds. British and American policies are miliar to us. Russia will bring into discussion an experimental scheme, from which four principles may be detached and tried out, if not in the whole of Europe, at least in some European regions."

Mr. Vakar listed these principles as:

"1. Common sovereignty and uniform citizenship.

"2. Mobilization of national culture against political nationalism.

"3. Organization of federal economy so that every national part of the union feels itself bound by the common interest and profit, national groups being considered not as minorities but as partners having each an equal number of shares.

"4. Combined election of the federal executive by representatives of the national governments and by direct vote of the whole population of the union."

Recently Appointed Chaplains

(Reported by the Methodist Commission on Chaplains, 100 Maryland Avenue, N. E., Washington, D. C.)

Charles Henry Ball, North Liberty, Ind.
Sheridan Watson Bell, Columbus, Ohio.
Loren Orville Crain, Gardner, Mass.
David Clifford Crummey, Mill Valley, Cal.
Birger Dahl, Mendota, Ill.
John William Hammons, Carlisle, Ark.
Murray Oliver Johnson, Portland, Tex.
Henry George Mais, Central Bridge, N. Y.
Dean Mouzen Mann, Foreman, Ark.
Taylor Edward Miller, Albany, N. Y.
Howard Vernon Moses, Potsdam, N. Y.
Louis Ralph Patterson, Wapanucka, Okla.
Paul Kenneth Potter, New Sharon, Iowa.
Allen Buckner Rice, Crawfordsville, Ind.
Mahlon Harry Smith, Haledon, N. J.
Charles Edward Sutton, East Moriches, N. Y.
Ralph Wesley Todd, Sebring, Fla.
Joseph Jerome Tubbs, Cresaptown, Md.
Elbert Ernest Walkup, Woodlawn, Tenn.
Ralph Ellsworth West, Staten Island, N. Y.
Robert Bernard Wierer, Baltimore, Md.
James Frederick Wilson, Macon, Ga.

Church Register

Herald Calendar

Race Relations Sunday, February 14
Boston Methodist Social Union, Young People's Night, President Clyde E. Wildman of DePauw University, Speaker, Brown Hall, New England Conservatory of Music, 294 Huntington Avenue, February 15
Board of Education, Annual Meeting, Chicago, Ill., February 16
Puerto Rico Provisional Annual Conference, Arecibo, Bishop E. G. Richardson, February 17
Latin Mission, Tampa, Fla., Bishop A. J. Moore, February 19
Laymen's Day, February 21
Red Cross Sunday, February 28
Week of Dedication, February 28-March 7
Conference on Christian Bases of World Order, Ohio Wesleyan University, Delaware, Ohio, March 8-12
Philadelphia Conference, Arch Street Church, Philadelphia, Bishop E. G. Richardson, March 10
World Day of Prayer, March 12
Inter-American Institute and Founders' Day Observance, Boston University, March 13-15
Maine Conference, First Church, Bangor, Bishop James H. Straughn, May 5
New Hampshire Conference, Keene, Bishop G. Bromley Oxnam, May 5
New England Conference, Wesley Church, Worcester, Bishop G. Bromley Oxnam, May 19
New England Southern Conference, Trinity Church, New Bedford, Bishop G. Bromley Oxnam, June 2

Bits of Fun

At Northampton, overrun with the WAVE trainees, a young Navy officer went swinging down the street.

"Oh, look!" shouted a little girl to her playmates. "A man WAVE!"

And was that future admiral peeved!—*Christian Science Monitor.*

One Army prospect taking his physical examination was asked by the doctor if he could read the fourth line on the eye chart.

"Read it," exclaimed the prospect. "Why, I know the guy personally. He played right guard for Fordham last fall."—*Boston Globe.*

Schoolmaster: "If Shakespeare were alive today, would he still be regarded as a remarkable man?"

Pupil: "I think so, for he'd be 378 years old."—*Advance.*

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Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

TEMPLE HALL, 35 Temple St., Boston, Mass. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. $21.50 dozen. Redington Co., Department 55, Scranton, Pa.

FORMS FOR BEQUESTS

Mar 44
Hills Library
Newton Theol. Inst.
Newton Ctr., Mass.

BECAUS[illegible]asing tendency on the part of alumni and other friends to provide for the [illegible] Boston University by bequests and the many inquiries received as to the [illegible] here are given below forms for the convenience of those who plan to [illegible]ersity in their wills.

I. Unrestricted

[illegible] bequeath to the Trustees of Boston University, a corporation existing under [illegible] of the State of Massachusetts and located in the City of Boston in said state, ... dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

II. To Establish a Permanent Fund, Income Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ... dollars, to constitute an endowment fund to be known as the ..... Fund, such fund to be kept invested by the Trustees of Boston University and the annual income thereof to be used for the benefit of the University in such manner as its Trustees may direct.

III. Specific Purposes

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ... dollars, to constitute an endowment fund to be known as the ..... Fund, the income therefrom to be expended by the Trustees of Boston University for the following purposes:

Current Expenses of the University Current Expenses of any Department

For the maintenance of a

Professorship Fellowship Scholarship

for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

FORM FOR GIFTS

BOSTON UNIVERSITY

GIFTS FOR DEVELOPMENT ON THE CHARLES RIVER CAMPUS

The President and Trustees of Boston University have undertaken to obtain subscriptions and contributions for the development of its new campus on the Charles River.

In consideration of the educational service of Boston University and because of the need of such service in training young people in American ideals and in the American way of life, I promise to pay to the Trustees of Boston University the sum of ..... Dollars ($.....) over a period of ..... years in semi-annual installments.

I desire my subscription to be applied to (please check):

1. General Development of the University
2. College of Liberal Arts
3. School of Theology
4. School of Medicine
5. School of Law
6. College of Business Administration
7. School of Education
8. College of Practical Arts and Letters
9. Sargent College of Physical Education
10. School of Social Work
11. College of Music
12. Graduate School

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